

FEBRUARY, 1943
VOLUME 46 NUMBER 2
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



Saturday I baked a cake

. . . my masterpiece! It was easy, with Mother's heat-controlled gas oven. When we build our own house, I'm going to have a gas range, too.

TOMORROW! Thousands of young couples will enjoy postponed happiness . . . in charming, new all-gas equipped homes. They'll have gas appliances employing new materials, new ideas; finer than any we've known. Tomorrow. Something to cling to and fight for. ☆ But now the entire gas industry of the West is on a war footing. ☆ We, you, all of us have just one job to do. Let's *speed it along* . . . work, conserve, eat right, live right; duration-ize appliances; save scrap and kitchen fats; *buy War Bonds.* ☆ Let's hasten that better tomorrow!

MOUNTAIN FUEL SUPPLY COMPANY

SERVING THE WEST GAS FUEL IN WAR AND PEACE

Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

SOME peoples, like the Arabs, have musical scales which have more fundamental differences between notes than the scale we use. The Arabs recognize quarter-tones, equal to half the smallest difference in pitch between two notes of our scale. Other scales, such as the old Gaelic, are simpler, and melodies such as "Auld Lang Syne" can be played on the black keys alone.

✦

ABOUT half a million small areas on the skin which are sensitive to touch and pressure are touched by fur when you stroke a cat.

✦

THE gravitational attraction of the earth for the moon, which keeps the moon rotating around the earth, is equal to the force which would break a steel cable 260 miles in diameter.

✦

IN an ordinary year the North Sea yields between three and four hundred thousand tons of herring, which means five to six billion separate fish.

✦

ABRAHAM LINCOLN did not smoke tobacco in any form.

✦

THE Egyptian author of the Rhind Papyrus (1650 B.C.) was able to calculate the areas of rectangles, triangles, and circles and the volumes of cylinders and prisms; he also knew that in a right triangle the relation between the lengths of two sides determines one of the angles. Since the relation between the diameter and circumference of a circle was not known, instead of *pi* they used a fraction of 16/9 squared, which is in error by less than one percent.

✦

SAMUEL DE CHAMPLAIN, the early French explorer, made a voyage to Central America in 1599-1601, and in the journal which he kept is the idea of a Panama canal.

✦

MEN of good character and sober habits are better fighters than the "tough guys who are always breaking up the 'pubs,'" and stand better the strain of service on fighting ships, according to Rear Admiral W. R. Patterson of the British Navy.

✦

TROUT live in swift-flowing, clean water because they need water which has large amounts of dissolved oxygen. They need about nine parts per million of gaseous oxygen dissolved in the water; carp and some other fish

(*Concluded on page 68*)



This Delicious, Nourishing Between-Meal Snack — So Easy To Fix — Without Fuss or Bother!

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FEBRUARY, 1943
VOLUME 46 NUMBER 2

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS winter scene is the work of Quentin Howard of Salt Lake City. It reminds us somehow of the Orson F. Whitney hymn: "The wintry day descending to its close, invites all wearied nature to repose, and shades of night are falling dense and fast, like sable curtains closing o'er the past."



Do You Know—

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"REMEMBER what the dealer said when I brought you home, Ollie? He told us you were the biggest, sturdiest son-of-a-gun that ever pulled a plow. He certainly said a mouthful.

"And he told us you were a game guy who would go along with me on any job—plowing, harrowing, cultivating, spreading, harvesting. He said you'd never complain—that you'd never have to be pampered. And he was right there, too.

"Ollie, we've been through a tough year together—and we've got a tougher one ahead of us. We've been in the fields early and late on many a day. So now, we're going back to see that friendly Oliver dealer and let him give you a thorough going-over to get you ready for next year. You've got that coming to you—and the Oliver dealer is the man to do the job.

"Then, when spring rolls 'round, we're going to be out there in the fields again—doing the biggest job—better—we've ever had ahead of us."

★ ★ ★ ★

Treat your Oliver tractor like the trustworthy friend it is. This year, let your Mountain States dealer give it and your other tools a thorough check-up. Get them to him early, too. He's going to be mighty busy. You take care of your Oliver tools and they'll take care of you!

MOUNTAIN STATES IMPLEMENT CO.
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1. Give the aircleaner oil cup daily attention
2. Keep all bolts and connections tight
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4. Keep fuel system clean and carburetor adjusted
5. Change oil and filter as recommended
6. Maintain proper engine operating temperatures
7. Always operate safely

"This year, when every minute counts, better have your tractor overhauled early."

STURDY IS THE WORD FOR OLIVER

HOW

your implement dealer can help you in this emergency



IN these days when maximum food production is so essential, new farm equipment so hard to get, and farm help a real problem, it's mighty important to take care of your tractor and farm equipment as never before.

The man to help you do this is *your implement dealer.* Have him check over your equipment regularly. From long experience and thorough familiarity he knows better than anyone else how to service and repair the farm machinery you bought from him.

John Deere dealers are in a particularly good position to help you with your John Deere equipment. Since long before Pearl Harbor, they have been adding new tools . . . modernizing their shops . . . improving their shop practices . . . providing new services. They are better equipped than ever before to give your tractor and equipment the kind of service that assures peak efficiency and performance throughout their long life.

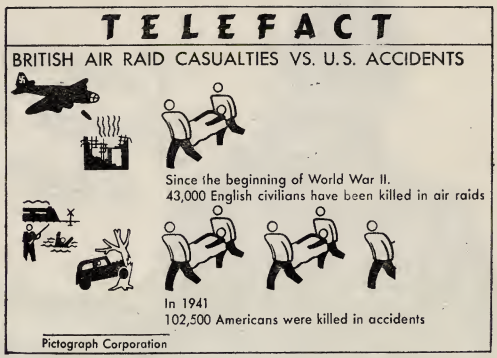
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JOHN DEERE
QUALITY FARM EQUIPMENT



Exploring the Universe

(*Concluded from page 65*)

can get by with half as much. Most fishes die in twenty-four hours if the oxygen concentration is less than 3.5 p.p.m. and in two days with two p.p.m. at a temperature just above freezing. All species of fish that have been tested die if the oxygen is less than one p.p.m. except for an occasional species of *Ameiurius melas.*

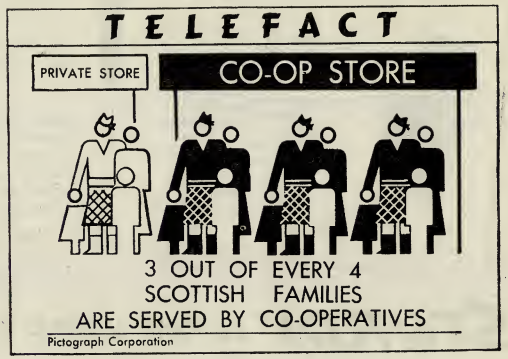
VIVID many-colored representations of animals—deer, bison, oxen, rhinoceros, and horses resembling modern Shetland ponies—are found in an important pre-historic cave near Montignac, France, by L'Abbe Breuil.

LOGS and boards, when unprotected, tend to dry too rapidly, resulting in splits and checks. This can be prevented by protecting the ends of the green lumber with a solution of synthetic urea with starch, now solving the problem of how to make the urea stick. The starch, an ordinary household product, can be made from many farm-grown crops.

WHEN the full armament of the new Thunderbolt fighter plane is being used, kinetic energy is being given to the bullets at the rate of 3600 horsepower. Thus it would take an engine of that power to get the bullets moving if powder were not used.

VALUABLE metals can now be separated from low-grade ores by using a process in which the ore is "sprayed" with electrical charges. The separation is made by electrically attracting out the charged metal particles somewhat as a magnet can pick up iron filings. In one test ninety-five percent of the tin was removed from a low-grade ore.

IN an ice cream freezer in a mixture of salt and ice, the ice melts in a liquid that is colder than itself. A similar anomaly is found when saturated steam is passed into a solution of salt in water, until a balanced temperature is reached, when steam is being condensed in water at a temperature higher than the steam has.





Make this three way test—sample baby's foods yourself for (1) flavor (2) color (3) texture! You'll understand why mothers everywhere are so enthusiastic about *Heinz* Baby Foods!

ONE sure way to satisfy yourself that baby's getting the meals he deserves is to sample his foods *yourself!* Look at the fresh, enticing color of *Heinz* Strained Foods—note the smooth, full-bodied texture—then taste that tempting, wholesome flavor! See how Heinz Strained Foods live up to *Heinz* famous 74 years' reputation for outstanding quality and uniformity!



Packed At Flavor Peak

● There's no guesswork about the *freshness* of the ingredients *Heinz* uses! Top-grade vegetables are harvested at the very peak of flavorful ripeness and hustled to kitchens close by the fields!

Nutritive Content Closely Watched

● Vitamins and minerals thus captured are retained in high degree by scientific cooking and vacuum-packing in enamel-lined tins! And scientists in Heinz Quality Control Department check samples regularly to make sure that this nutritive content never varies! No wonder mothers place such confidence in *Heinz!*



57

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17 Delicious, Ready-To-Serve Strained Foods

1. Vegetable Soup with Cereals and Yeast Concentrate. 2. Beef and Liver Soup. 3. Tomato Soup. 4. Mixed Greens. 5. Spinach. 6. Peas. 7. Beets. 8. Green Beans. 9. Carrots. 10. Asparagus. 11. Mixed Cereal. 12. Prunes with Lemon Juice. 13. Pears and Pineapple. 14. Apricots and Apple Sauce. 15. Apple Sauce. 16. Beef Broth with Beef and Barley. 17. Vegetables and Lamb.

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IT'S LIKE a letter from home to see Morning Milk on the shelves of California grocers," reports a Utah soldier stationed on the Coast. Thousands of intermountain folks are proudly discovering that this Utah-owned, finer-flavored evaporated milk is one of the most popular foods offered by grocers throughout the 11 western states!

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In The Gospel Net

by Dr. John A. Widtsoe
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THE IMPROVEMENT ERA
50 North Main St. Salt Lake City

WHEN IT'S "No Smoking" IN THE ARMY

By PAUL O. MORGAN



IT was very dark and so quiet your mind conjured a thousand strange noises, and yet you knew there were no noises—only the deathly stillness. We could barely see the barbed wire entanglement ten yards away. All eyes were scanning the front, looking for any sign of movement; ears straining for the slightest sound—then off to our right front—

"K-kawf!"

A cough! The enemy! It sounded like a 105 mm shell. Bolts worked, cartridges slipped into the chambers, a flare went up, and there was a concentration of fire in the direction of the cough.

"Lights up!" shouted an exasperated voice, and a bank of truck lights in a semi-circle went on to reveal a tactical training amphitheatre with hundreds of soldiers seated on a natural rise of ground, observing a phase of infantry training.

The lieutenant in charge advanced to the center of the "stage" and called over his shoulder—"All right. The patrol can come in now." As the figures materialized out of the darkness the officer continued. "You can all be d——d glad this is only maneuvers. That cough would probably have cost the entire strength of the patrol in casualties in actual battle."

Turning to the class he said, "I can't impress on you men too much the absolute importance of maintaining perfect physical condition—if you want to come back from where you're heading," he added seriously.

"But, sir," interposed the "cougher," "I am in good condition. Everybody coughs."

"Not everybody," answered the lieutenant. Then turning to the young soldier and in a voice that could scarcely be heard by the rest of the men, he asked, "Do you smoke?" The soldier nodded; the officer gave him a there-you-are shrug of his shoulders and turned to the men to continue his lecture.

OUR democratic army policy has chosen not to interfere directly with the personal habits of the soldier personnel. Once every hour, whether on the march or listening to a lecture, there is a "ten-minute break." The soldiers use this interval to rest, adjust equipment, or—to smoke. The vast majority scramble for the cellophane pack and a light. Indirectly, however, it is another story. In the recreation hall—No Smoking; on the rifle range firing line—No Smoking; in all formations—No Smoking; during gas drills—No Smoking; during air raids and blackouts—No Smoking; in the mess halls—No Smoking.

I entered the army as many young Mormon men, fully aware of my being "different" and anticipating an odd reception. However, I was almost caught off balance my first day. The quartermaster warehouse was the place.

I had started to talk with several of the fellows there about the usual 'nothings' recruits talk about—prospects of

(*Continued on page* 120)

Aztec RECORDING—1518

By DR. CHARLES E. DIBBLE

ALTHOUGH Aztec historians and savants relied chiefly on a form of pictographic or ideographic writing, they were able to record skilfully considerable information and historic detail in a minimum of space.

It is no doubt true that the Indian paintings served to recall the principal happenings and relied upon native oral



THE YEAR 13 RABBIT (1518 IN AZTEC HISTORY).

tradition to complement and round out the story. However, if and when necessary, the chronicler recorded the names of the principal persons, the names of the towns, and the exact day of the event. (The Mexican calendar system was a variant of a chronological count which existed and functioned at least 162 A. D.)

A recently interpreted Aztec manuscript admirably illustrates how the native scribes recorded history. The accompanying illustration is taken from the "Codice en Cruz," which was written by an Indian historian soon after the conquest. A native scholar, viewing the illustration, would read:

"In the year '13 Rabbit' (1518) an Aztec merchant traveling in the area of the Gulf (Gulf of Mexico) saw a ship-load of Spaniards (Juan de Grijalva). They appeared bearing spears (arms) and the cross."



I CAN see Johnny now, sitting in the seat nudging the throttle. He would be itching for a chance to see how smooth the outfit runs, overhauled and painted up like new.

The tractor was his baby. How that kid could put it through its paces! If he handles a tank half as well . . . it will be curtains for anyone who gets in his way.

He's working in a different kind of field this year, plowing his way across a battleground somewhere over there. It's up to me now to take the wheel at home.

I don't pretend to be a match for the boy, but I know this much. If we fail to keep the farm going full blast, if we neglect to put our machinery in shape *before it's too late* . . . somebody in the world will have that much less to eat. And I don't want it to be my lad or anyone fighting on his side.

Shep, what do you suppose Johnny would think about our A-C equipment now? Think he'd get a kick out of seeing it okayed by the Allis-Chalmers dealer and enlisted in the Farm Commandos? I've got a feeling he would be proud to see it Ready to Roll . . . maybe as proud as he is of that tank he's driving.

Factories are awarded "E's" . . . why not a recognition for the farm factory? Every A-C machine down to the first serial numbers can earn this beautiful Farm Commando eagle. Regardless of age, every machine passing inspection at your Allis-Chalmers dealer's is eligible. Watch for your dealer's Farm Commando Machinery and Tractor School, your chance to get helpful tips from factory-trained experts. Above all — *line up repairing immediately.* There's not a minute to lose.

★ ★ ★

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TO BETTER FARMING — INSPECT EQUIPMENT NOW!
TO VICTORY — TURN IN YOUR SCRAP!

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SURPRISE PANCAKES



2 C. GLOBE "A1" PANCAKE AND WAFFLE FLOUR
1 C. bulk pork sausage, well seasoned
1 C. milk and water, mixed
2 eggs

Measure GLOBE "A1" PANCAKE AND WAFFLE FLOUR. Cook the pork sausage until light brown; drain off fat. Beat eggs slightly, add liquids, mixing well. Add the pancake flour slowly, beating into a smooth batter. Then add the sausage meat to the batter, mixing it well. Bake on a moderately hot griddle.

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The three brothers—Joe, Frank, and Ed—pay tribute to their Iron Age equipment by saying: "... we would find it very difficult to farm without Iron Age equipment." Besides their planter the Jachim Brothers own a 500 gallon Iron Age Row Crop Sprayer, a Two Row Kid Glove Digger, and a Four Row Iron Age Corn Planter.

America is fighting an all out war—a war in which food is as important as ammunition. The equipment you now have to save time and labor in growing more food must last. Keep what you have as well as you can.

Farquhar IRON AGE
A. B. FARQUHAR CO., Limited, YORK, PA.

The RELIGIOUS ATTITUDES OF NOTED MEN

By Leon M. Strong

In this day of irreligion it seems appropriate to "take stock" to see if great characters of the world, outside of the immediate field of religion, have been and are devout men. This information may shed light on the most effective way to cure the ills of our time.

Thomas Jefferson has popularly been thought of by many people as an infidel. Yet the Presbytery, during the formative period of the U. S. Constitution:

elicited the assistance of Thomas Jefferson . . . [who] followed the highest reason in his views of religious liberty. . . . The work of Jefferson had an important influence in shaping legislation pertaining to religious freedom.[1]

And again from Jefferson:

The rights of conscience we never submitted, we could not submit; we are answerable for them to our God.[2]

In this same formative period the Virginia Assembly issued a Declaration of Rights in which they declared:

Religion, or the duty we owe to our Creator, can be directed only by reason and conviction, not by force or violence. . . . It is the mutual duty of all to practice Christian forbearance, love and charity towards each other.[3]

George Washington is reported to have said:

I shall always strive to prove a faithful and impartial patron of genuine vital religion.[4]

And further, in writing to Benedict Arnold:

As the contempt of the religion of a country by ridiculing any of its ceremonies, of affronting its ministers . . . has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it.[5]

In his farewell address Washington said:

Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.[6]

[1] *A Review of the Decision of the Supreme Court of the U. S. in the Case of Reynolds vs. the U. S.*, pp. 4-5
[2] *Ibid.*, pp. 8-9
[3] *Ibid.*
[4] R. O. Berg in *Religious News Service*
[5] *Liberty* magazine, Vol. 35, No. 2, p. 4
[6] *Religious Education Digest*, February 1940, p. 10



MOUNT RUSHMORE MEMORIAL, SOUTH DAKOTA.
GUTZON BORGLUM, SCULPTOR.
Reproduced by courtesy of E. R. Squibb & Sons

To the distinguished character of a Patriot, it should be our highest glory to add the more distinguished character of a Christian. *George Washington*

I HAVE the consolation . . . of having added nothing to my private fortune during my public service, and of retiring with hands as clean as they are empty.

Thomas Jefferson

I CAN think of no nobler cause for which to work than the peace of righteousness. . . . If I must choose between righteousness and peace I choose righteousness.

Theodore Roosevelt

WITH malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations. *Abraham Lincoln*



White Clear Through!

Pale sunlight, sifted through sheer white curtains . . . filling your home with powdered gold . . . banishing winter's warmed-up mustiness . . .

Springtime! . . . Curtain time . . . and more than ever, Fels-Naptha time. Because these fine fabrics must be washed gently—yet so thoroughly they're *white clear through.*

Trust Fels-Naptha's gentle naptha and *golden* soap for this. Rich, active suds literally soak the dirt away. Make rubbing just a gesture.

You need plenty of Fels-Naptha Soap right now. Because it puts an extra sparkle in Spring House Cleaning. And because this fine, all-purpose soap is now on the list marked, *'Mustn't Waste'.*



Golden bar or Golden chips—
Fels-Naptha
—Banishes "Tattle-Tale Gray"

LINCOLN'S LETTER TO *Mrs. Bixby*

THE great heart of Lincoln is nowhere more evident than in this deeply moving letter which he wrote to a sorrowing mother over the loss of her sons through war.



Today when many mothers again are called to mourn, this letter may offer to them some of that same solace which it brought to the original recipient of it.

Executive Mansion
Washington, Nov. 21, 1864

To Mrs. Bixby, Boston, Mass.

Dear Madam.

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,

A. Lincoln

THE EDITOR'S PAGE

Reward of Conscience

By PRESIDENT HEBER J. GRANT

We never neglect our duty without there comes to us a punishment of conscience. But, on the other hand, there is a joy, a happiness, a peace, and a satisfaction that comes to the human heart through the fulfilment of the duties devolving upon us that brings a great deal of comfort.

If a man has the assurance within his own heart that he is worthy, and that he is laboring to the best of his ability to do good, he can stand up under the condemnation, the criticism, and the censure of those by whom he is surrounded. But if a man does not know within himself that his conscience is void of offense, he is not happy, he is not satisfied, although perchance he may have the praise, the commendation, and the support of all his associates and of the community in which he lives.

Far better, my friends, that we shall be able so to order our lives that we will have consciences void of offense, that we can supplicate our Heavenly Father to guide and direct us in all the walks of life, and can feel that we are blessed of the Lord, than it is for us to have the praise and approval of the community in which we live. The reward of a man's conscience is far better than the praise of those who cannot read his heart.

I know that some of the labors that I have endeavored to accomplish have brought upon me the criticism of the Latter-day Saints; yet, knowing that these labors were in the interest of the Church of God, I was willing, rather than to step aside and not try to accomplish that which I felt assured was for the good of the community, to stand up under the criticism many times of some of my dear friends.

We have come upon the earth for the purpose of gaining an experience. We have been placed upon this earth because of our faithfulness in having kept our first estate. The labors that we performed in the sphere that we left before we came here have had a certain effect upon our lives here, and to a certain extent they govern and control the lives that we lead here, just the same as the labors that we do here will control and govern our lives when we pass from this stage of existence.

It has been revealed to us, through the Prophet Joseph Smith, that whatever degree of intelligence we shall attain to in this life, the same will rise with us in the life to come. It is because of this knowledge that we will have an advantage over those that are negligent, in the life to come. It is now explained to my mind how some come into this world without any particular degree of energy or desire to labor for their fellows and for the spread of righteousness; in many instances it is because of their failure to have kept their first estate with diligence and with fidelity. It will be explained in like manner in the life to come that those who are faithful will have this promise that I have referred to fulfilled upon their heads, and that the degree of intelligence which we attain unto here will give us the advantage there.

I would urge upon us all to labor with zeal and with all the power that we possess, so that we may have the approval of our labors by our own conscience and by our Heavenly Father, and that we shall be prepared and qualified to enter into His presence, and there to have wisdom and intelligence to press forward in the labors that will devolve upon us in the life to come.

TIMBER *for the* NAUVOO TEMPLE

FROM "AN UNWRITTEN PAGE OF EARLY CLARK AND JACKSON COUNTY HISTORY" APPEARING IN THE "NEILLSVILLE PRESS" NEILLSVILLE, WISCONSIN, JANUARY 23, 1936

By F. W. DRAPER

AMONG the early traditions relative to the early settlement of Clark County (Wisconsin) was one related by the older settlers that was of interest to me. Just how much of it was truth and how much was fiction I was unable to determine as no one seemed to know anything further than that on the banks of Black River extending north from about the southern boundary of Clark County to about six or seven miles north of Neillsville by the river were several old clearings made in a very early day and known by the early settlers as the Mormon clearings. Also the river drivers used to tell of driving logs through the "Mormon Riffles" on Black River. Just why these old clearings were called the "Mormon clearings" or why the rapids below where the village of Hatfield now stands were called the "Mormon Riffles" no one seemed able to say, but it was supposed by these early settlers that people of the Mormon faith had at some time at a very early day settled along the river, done some clearing, and then abandoned them, perhaps at the time of the exodus of the Mormons to Salt Lake Valley.



The first real information that I was able to get from any one who knew and had lived within the present boundaries of Clark County at anywhere near the time these clearings were made was sometime about 1905, when I came in contact with E. M. Holden, who at that time lived in Neillsville. In a conversation with him he stated that he first came to what is now Clark County in the early 50's, and at that time there were still some Mormon settlers along Black River, at Hatfield and at Black River Falls.

As to why they were there and how they first came he was unable to state except that there was a rumor that they first came to cut pine logs for lumber to be used in the building of the temple at Nauvoo, Illinois, and that these settlers were some that remained behind when their logging operations were suspended. . . .

DURING the summer of 1935, I definitely established that the lumber used in the construction of the Nauvoo temple and the Nauvoo House was actually cut within the present boundaries of Clark County upon Black River and its tributaries and floated down to Black River Falls, where it was sawed into lumber, then rafted down Black River to the Mississippi and thence down the Mississippi to the city of Nauvoo, which is situated upon the Illinois bank of the river just north of Keokuk, Iowa. . . .

In the search for lumber the advance guard of pioneer loggers left Nauvoo, going by boat to Prairie du Chine, then afoot from Prairie du Chine to Black River, thence up the river to the lumber woods.

In searching the records in the Wisconsin State Historical Library I found a pamphlet of correspondence of Bishop George Miller, published by him in 1855, in which he gives a full account of the Black River valley logging operations.

He states that the purpose was to furnish lumber necessary in building the temple and the Nauvoo House, an immense building used to shelter immigrants until they were established in homes.

Miller and several associates left Nauvoo some time in May, 1841, and came up the river to a point about fourteen miles below Black River Falls. This would be approximately at the site of the present village of Melrose. There they bought a sawmill then owned by Crane and Kits, then proceeded up the river and commenced their logging operations at a point somewhere above the rapids twelve miles above Black River Falls, which would be north of the present village of Hatfield (the rapids referred to by Bishop Miller were ever after known by the river drivers and the early settlers as the Mormon Riffles).

The logs were cut upon the banks of Black River and its tributaries and driven down the river to their mill; there they were sawed into lumber, and as the river was too low by the time they had their lumber manufactured, they had to wait until the spring of 1842 before rafting the lumber to Nauvoo.

Some time during the spring or early summer of 1842, they traded their mill to Jacob Spaulding for a mill that he had built at Black River Falls and thereafter their entire manufacture of lumber was at this point.

Jacob Spaulding, a millwright by profession, joined an expedition or-

ganized at Warsaw, Illinois, in 1838, and made the first permanent settlement at Black River Falls, and so continued a resident until his death, which occurred in January, 1876.

ABOUT this time Bishop Miller tells of some trouble which his party had with the Winnebago Indians, who were numerous in this part of the state at this time, and who, according to his account, were persuaded by traders dealing in whiskey to make them trouble. Miller and his associates called the Indians in council and explained their object in visiting this territory. Gifts of food were given the Indians, and the matter ended by some of the Indians embracing the Mormon faith and the tribe as a whole becoming friendly, much to the discomfiture of the whiskey traders.

May 12, 1843, Bishop Miller arrived at Nauvoo from Black River Falls with a raft of fifty thousand feet of pine lumber from the Black River Falls mills, and also reported that the snow in the pineries had been two and a half feet deep the previous winter.

During the summer of 1843, there were one hundred fifty men in the pineries besides the women and children; clearings were made north along the river, scattered from the falls to seven or eight miles north of the mouth of O'Neill Creek. In the fall of 1843, they threshed five hundred bushels of wheat.

During this season timber was cut upon the main river, the East Fork, Wedges Creek, and the Cunningham and probably some upon O'Neill Creek. The Cunningham was named by them for one of their number by that name who fell in the creek near its mouth and was drowned.

July 18, 1843, Bishop Miller arrived at Nauvoo with 157,000 feet of lumber and 70,000 shingles which he states were all sawed in two weeks and brought down the river in two more.

These extensive lumbering operations created jealousies among other lumbermen operating along the river and they informed Bishop Miller that all of the timber in the Black River valley belonged to the Chippewa and the Menomonie Indians. Evidently they also informed the Indians, for in January, 1844, members of the Menomonie, Chippewa, and Winnebago tribes, headed by Chief Oshkosh, came to Black River Falls and informed the Mormons they were trespassing upon tribal lands and that an order had been issued by the Federal Indian agent, whose post was on the Wisconsin River, for the removal of all trespassing lumbermen. The Indians were very friendly to the Mormons and it was decided that Bishop Miller and a companion should return with Chief Oshkosh to the agency upon the Wisconsin river to see if some arrangements couldn't be made with the agent relative to the future cutting of timber upon Indian lands.

They traveled across the country to the agency afoot in the dead of winter, a distance of forty miles through snow eighteen inches deep.

Here they found the agent hostile to any agreement which they tried to make, but the Indians continued friendly and finally the agent reluctantly agreed to confirm any agreement which the Indians made with them as to logs already cut, but refused to consent to any further cutting of timber upon Black River until he had time to consult the authorities at Washington.

It appears that a satisfactory arrangement was made with the Indians as the records show that during the summer of 1844 two rafts of lumber were landed at Nauvoo, one containing 87,000 feet and the other 68,000 feet.

This was the last lumber received at Nauvoo from the Black River pineries. Bishop Miller in his memoirs states that shortly after the arrival of these rafts he was sent on a mission through the Southern states and upon his return he found that those left in charge of the Black River logging operations had sold the mill and their other holdings to Black River Falls lumbermen and most of the families had returned to Nauvoo.

The foregoing account is taken principally from Bishop Miller's account of logging operations upon Black River.

To this I will add some interesting sidelights taken from other authorities.

IN THE Wisconsin *Magazine of History* of December, 1918—an article entitled "Alfred Brunson, Pioneer of Wisconsin Methodism," by Ella C. Brunson: "1843: Following one stream after another he reached the settlement of LaCrosse, undergoing hair-raising experiences enroute; thence he went upstream to Black River Falls, where he arrived before the caravan did. The mills at these falls were then in the hands of the Mormons, who were preparing to build a city and temple at

(*Continued on page* 125)



General Sherman

A LITTLE-KNOWN STORY OF MUSIC ON THE MORMON FRONTIER

By
LOWELL M. DURHAM, M.A.*



Photo, Courtesy Wilford Durham

THE OLD PAROWAN "MEETINGHOUSE" WHERE FOR FIFTY YEARS THOMAS DURHAM LED HIS SINGERS. DAUGHTERS OF UTAH PIONEERS HAVE SINCE RESTORED THE BUILDING AND MADE OF IT A RELIC HALL.

PAROWAN, Utah, is a small community two hundred and fifty miles south of Salt Lake City. It lies within an eighty-mile radius of three of the scenic wonders of the West—Zion Canyon, Cedar Breaks National Monument, and famous Bryce Canyon. It lies approximately one hundred miles north of the Arizona state line.

In size it has never exceeded the modest total of fifteen hundred people. Yet here, at this isolated point in what was in early Mormon pioneer days nothing more than a wilderness, we find an interesting tale. It is a story not readily associated with the conquering of the great West, but it is one that is as integral a part of that epoch as was any other phase of the struggle. This is the story not only of Parowan, but also of Logan, Provo, Springville, Nephi, Cedar City, and so on through the long list of early Mormon communities.

Parowan was settled January 13, 1851, by a group of settlers headed by Apostle George A. Smith, a cousin of the Prophet. Every community ever founded by the Mormons was to be self-sufficient, and Brigham Young, lover of song, made it part of his colonizing policy "to send out with each colony a musical leader to carry on that part of the Sabbath service even if he were a cobbler or a wheelwright during the week, as many of them were."[1] To Parowan he sent Thomas Durham.

Born in Oldham, Lancashire, England, on May 2, 1828, Thomas crossed the Atlantic in a sailing vessel at the age of twenty-eight. After landing in Boston, he journeyed by rail to Iowa City, Iowa, which was as far west as the road then went.

From there, he continued westward across the plains with the ill-fated Martin handcart company in the fall of 1856. Many of the group perished in the cold as, barefoot, they pushed their handcarts through the snow. The tragic remnant of the company arrived in Salt Lake in the dead of winter.

BRIGHAM YOUNG lost no time in personally calling Brother Durham to proceed to Parowan to direct the musical activities there. He arrived at his destination, December 12, 1856. Two days later, on a Sun-



ABOVE: THOMAS DURHAM AND HIS FOUR SONS: WILFORD (RIGHT FRONT), MANAGER OF PAROWAN STAKE'S WELFARE STOREHOUSE; GEORGE H. (LEFT REAR), MEMBER OF THE SUNDAY SCHOOL GENERAL BOARD; ALFRED M., MEMBER OF THE GENERAL CHURCH MUSIC COMMITTEE; AND THOMAS T., PATRIARCH IN THE LONG BEACH STAKE.

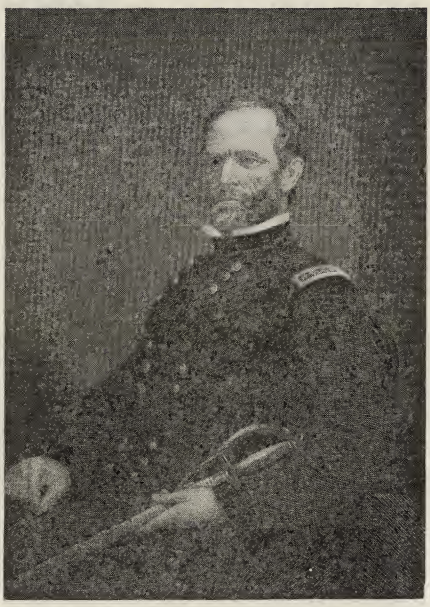
BELOW: THE PAROWAN CHOIR AT THE TIME OF THOMAS DURHAM'S DEATH IN 1909.



*The present article forms a chapter in a thesis, "The Development of Mormon Music," written in 1942 for an M. A. degree at Iowa State University, where Lowell Durham is further pursuing graduate studies.

[1]Susa Young Gates and Leah D. Widtsoe. *Life Story of Brigham Young*. p. 245.

AND THE PAROWAN CHOIR



GENERAL WILLIAM TECUMSEH SHERMAN, CIVIL WAR HERO, FAMOUS FOR HIS "MARCH TO THE SEA," WHO PAID HIS RESPECTS TO THE PIONEER TALENT OF THE CHOIR FROM PAROWAN.

Courtesy Salt Lake Public Library

day, he took charge of the Parowan choir and for fifty years thereafter, until his death in 1909, he continued as its director. More than half a century of unfailing service!

In those early days (and there are those who feel the same to be too true today) it was impossible for a musician to survive simply by his musical labors. He had to pursue a more remunerative trade while exercising his musical talents more or less from the sheer joy of so doing.

This was the case in Parowan. Thomas Durham was a joiner by trade, an expert craftsman trained in his field in the old country. But his first love had always been music. Much of the music for his group he copied by hand when only one copy was available. He also composed many hymns which are now in the *Latter-day Saint Hymn Book*.

In England he had obtained a fine background of musical training. He had been a student of the reed organ, of composition, harmony, and sight reading at Stalybridge, and during the ten years prior to his departure for America he had directed the church choir in his home town.

As early as 1864 the records disclose the first tangible results of his work in Parowan, when, in November of that year, he was instrumental in organizing "The Parowan Harmonic Society, for the cultivation of sacred and secular music."[2]

A permanent organization was effected, headed by Thomas Durham as president and conductor; also included were a vice-president, secretary, treasurer, and a board of seven directors. Runs the record:

> It is the design of this society to give a series of concerts this present winter—for the amusement, edification and instruction of the public. There is also organized here, under the guidance of Captain Durham, a brass band, who have sent, per the transmittance of Brother D. O. Calder, for a set of saxe horns—expected to arrive in a few days—which will add much to our facilities for the advancement of music and interesting the public. We also have here a good string band.[3]

Today that would not seem out of the ordinary. But eighty years ago in Rocky Mountain country which had seen permanent settlers less than seventeen years it was exceptional—a small rural community boasting its own choral society of approximately sixty voices, plus a brass band and a string orchestra. Communications were slow and uncertain in those early days. Instruments were scarce and expensive. Yet these early Mormon communities with scarcely an exception boasted similar accomplishments. Few such communities of like size today can say as much.

It is true that their first efforts were probably very amateurish. This is clearly indicated in an account of the first public performance of the group:

> This winter's amusements in Parowan have been of an interesting character. We have just been treated to a first-rate concert by the Parowan Harmonic Society. Said society occupied the evenings of the 31st, ultimo, and the 1st inst., in executing their well-arranged programme to large and attentive audiences.[4]

This first performance was given only two months after the official organization of the group. Most of the selections rendered were of a patriotic nature, echoes of the Civil War then being fought. On the program were such numbers as "It's All Up in Dixie," "Let Freedom Be Our Battle Cry," and even "Just Before the Battle, Mother."

But what is most interesting to note is the fact that "Hallelujah to the God of Israel," from Haydn's Number One Mass in B flat, "was creditably performed by the whole society, as their finishing piece."[5] So perhaps their initial attempts were not so amateurish after all.

Nor did the Society rest on its laurels. Two months later we find them giving their next public concert. The energy and initiative of these early pioneers amazes us today. One

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[2]*Deseret News*, November 21, 1864

[3]*Journal History*, November 21, 1864, p. 1

[4]*Deseret News*, February 8, 1865

[5]*Journal History*, February 8, 1865

To the Girls Behind the



"All day long the sheep and swine graze in the same pasture, drink from the same stream. At eventide the sheep go to the fold, the swine to the sty."*

You can say "No" to a soldier — and you must — if you would defeat the enemy

By HUGH B. BROWN

Coordinator of Latter-day Saint Men in the Service

IN times of war, life's smelting process is accelerated by the concentrated heat to which all are subjected in varying degrees of intensity. In this fire much dross is consumed, but there are refined such precious metals as courage, constancy, fidelity, loyalty, valor, and heroism. We appreciate these virtues when they appear on the battlefield, where the individual is supported by the group, "with soldiers to shout and praise," but when they emerge under less conspicuous circumstances without the heat of battle or the bellows of music or cheers or clangor of war, then they are nuggets indeed.

Some young women feel that their part in the program is so insignificant as to leave little opportunity to develop these qualities which we applaud in our fighting men. They too wish to serve, to help, to do more than merely cheer on the sidelines. They do not agree that "men must fight and women must weep."

In this world conflict the front lines are often "behind the lines." Civilians are playing a larger part than in any war in history. It is a war against the individual, where truth and error are locked in conflict, right opposed to wrong, good opposed to evil, Christ opposed to anti-Christ. The first and most important duty of every soldier is to choose whom he will serve. You, young women, also must decide which side you are on and then you will have ample opportunity to prove your quality.

In spite of, or because of, our highly mechanized methods of warfare, manpower is the chief factor in determining the strength of an army. The total manpower of an army is the sum of the strength of the individuals. The fighting strength of a soldier is not a matter of physical fitness alone. Now, as never before, do stamina, morale, and character count in the struggle. Despite all our scientific progress and our modern methods, there is more opportunity for individual initiative and skill than ever before. With the coming of tanks and airplanes we turn again to the kind of fighting where man meets man in terms of quick decisions, coordination, and split-second timing.

Anything, then, which will sustain and strengthen the individual service man will aid the cause of the United Nations. Any act or influence which lowers his morale or impairs his physical fitness is an act of sabotage. You can make your greatest contribution by making sure that every service man you contact is strengthened by your influence, made better by your presence, that when he leaves you, he will respect you and retain his own self-respect, which is indispensable to high morale.

THESE Latter-day Saint men with whom you associate have high ideals, great hopes and ambitions, limitless possibilities, all predicated upon the observance of certain rules of conduct. Anyone who encourages one of them to forsake his ideals and yield to the temptations so prevalent in all armies, thereby weakens his armor, makes him vulnerable to the enemy, contributes to the downfall of one of our fighting men.

Remember, the days of chivalry are not over. Men still go into the joust with their "ladies' colors fastened to their lances," and they do their best to live up to what those ladies expect of them. These men want to feel as they go out to fight that there is something in the world that has not gone to pieces. Their thoughts of home, family, and the verities of life include you, the girl friend, the fiancee. They want to believe that there is still something sweet and clean and pure in the world. To them you symbolize an ideal.

Imagine, then, the awful let-down if you have become a victim of the fiendish folly that passions and appetites must be ministered to and that you are guilty of whimpering "we can't say 'no' to a soldier." He may put you to the test, but all the time he prays you will prove true. If he is weak, he will thank God that you are strong.

These men, finding themselves in a new and strange environment, surrounded by influences which challenge their concepts of right and wrong, may sometimes waver in their determination to come out clean. Some of their companions make light of what they have always held sacred. In cities, towns, and

*The above by Ian Maclaren is quoted in a little book entitled *The Evening Altar* by Carl Wallace Petty and published by Cooksbury Press, Nashville.

Men Behind the Guns



In his article "The Citadel Within," which appeared in the *Era* for December, 1942, p. 786, Hugh B. Brown had something to say to men in the service about their own private battle. Here, in fitting sequel, he addresses himself to their companions on the home front, who also must defend "the citadel within."

villages alcoholic beverages are available to them, and certain of your sex who dishonor the name of woman prey on their loneliness. These and many other temptations they must meet and conquer, but imagine how their world will fall apart if, when on leave, they find that you too are yielding to the down-drag of these devil-dominated days.

You also, perhaps with less vehemence, are engaged in the conflict, battling against the animal appetites that "claw at the soul." You too must struggle against the temptation of crudity and mediocrity. You must not be cheap or crude—you must struggle against the suction of war's whirlpool and not strike your colors and surrender to the enemy, for to surrender is to "rob existence of its value and personality of its sanctity." You must win this battle with yourself if you would be ready for the great opportunity to strike a blow at the enemy when you are with a man in uniform. You can restore his faith in himself and in his ideals and send him back a better soldier, or you can take away the last remaining prop which sustains his character and send him back the most pitiful of casualties, one wounded by his friends, betrayed by those he loves.

When they visit you while on leave, you must be strong and give them of your strength. Renew their faith in the right by your own unwavering loyalty. Raise high the standards which perhaps they have allowed to droop. Send them back recharged with faith and hope and courage and self-esteem, knowing there is something fine to fight for, to live for, to come home to. Send them back stronger men for their contact with you. Every man you touch must be better for that touch, or you should be in quarantine as an enemy of the state.

Someone spoke an eternal truth when he said, "Honest love is the most powerful influence for good that can enter into a man's life; so love's counterfeit is the most disintegrating."

We must remember that this war, too, will pass, will end, and there will be a return to such normalcy as is possible. Then life must be lived and must endure the acid test of reality. Uniforms with their fading glamor will go into the discard, the boys will be civilians again. You and they must take up the business of living in a world which will seem to be out of focus. Your world and theirs will endure the ordeal if you and they refuse to surrender to mediocrity. Bombed cities may be rebuilt, devastated areas may be reclaimed, bodily scars of honorable battle may be healed, but the stains of ruined character are the most lasting of the terrors of war.

We who remember the aftermath of the last war have not forgotten the wreckage and devastation everywhere to be seen—colossal waste on every hand, and yet in the intervening years we were able to repair, rebuild, and reclaim much of that loss—but time has not effaced the havoc of wrecked homes and disillusioned lives where Satan had convinced some that love could spring from the ashes of lust. Here the armistice did not stop the process of disintegration.

You must say "no" to a soldier if he proposes anything which will help the enemy. You would say "no" and stop him with your life if he should propose an act of treason, and treason is giving help and comfort to the enemy. What, then, if he proposes that you join him in an act which un-mans him? If you yield, have you not been untrue to your Americanism, to your womanhood, and to him? Have you not thereby helped the enemy? If in his delirium he calls for that which is harmful, you must have the courage and the good sense to deny him, even as a nurse would refuse a harmful drug to her patient in the hospital. What would you think of a nurse who instead of courageously doing her duty, and saving her weakened patient from his folly, should add contagion to his wounds and then whimper, "I thought he wanted me to, and I tried to make him happy." Do you know what the soldiers call those foolish girls who give themselves to them under the false banner of patriotism? They are known as "patriotic prostitutes."

We want our men to come out of this war with faith in God and in themselves, faith in the American way of life and a determination to preserve and improve it, faith in the future and courage to face it. Yours is the opportunity to hold up to them the hope and assurance that when this is over there will still be much to live for, provided they themselves are true to their ideals.

Will you young women help to stem this avalanche which threatens to engulf the future homes of our country and wreck and destroy the

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PRAYER FOR A YOUNG GIRL

By Edna S. Dustin

Dear God, her lovely eyes have not yet felt
The disillusionment of acrid tears;
They see the orchid east at morning melt
Into a Dresden blue as day appears;
They watch the rainbow give its pastel hues
To flowers through its dancing drops of rain;
In muddy pools they see a patch of blue,
As day's bright torch paints up the sky again.

She does not know dark clouds first mask in white;
She only sees their whiteness mount the sky,
And as she nears her summer—fold Thy light
Around her, Lord, till somber clouds pass by.
And as her springtime lasts so short a while,
Please, let youth's faith shine ever in her smile.

Sam Brannan

PART V

SAMUEL BRANNAN was perturbed and thoroughly disheartened by his interview with President Brigham Young in Salt Lake Valley. The long journey had been one of extreme danger and at a price of genuine sacrifice. Except for that certain vague hope still beating in his breast, his effort had proved barren of results.

Contrary to belief, however, Brannan did not return to his beloved California in throes of apostasy. True, he questioned Brigham Young's judgment in choice of location; he vociferously despised the Salt Lake Valley; he stoutly maintained California was the Goshen of modern-day Israel; but his acerbity had not yet reached the stage of an open renouncement of the faith. As he and his companions headed west once more, he nursed the conviction that time itself would prove his stand was right.

But the return journey was not made without incident. Long before the little party of horsemen reached the eastern base of the Sierras, hot words had flowed between Samuel Brannan and Captain James Brown. By early September, after a bitter quarrel, they had parted company —Samuel Brannan and Charles Smith fleeing their brethren and riding on ahead into the mountains.

Jealousy and injured feelings appear the basis of this strife. Samuel had been promised the task of piloting the "sick division" of the Battalion into California. For reasons of his own, President Young suddenly had changed plans, disbanded the command, and instead sent Brown on alone. Samuel had always considered himself spiritual leader of the Latter-day Saints in greater California—but now, in James Brown's possession were epistles of counsel and comfort to all Mormon soldiers at that place. His egocentric nature was not the kind to bear even imagined slights with complacency. And while Brown in no sense was responsible, he unfortunately was the handiest target for Samuel's wrath. The journey—with the men constantly chafed by one another's presence— probably bred other causes for discord. And, taken all together, Brannan considered them sufficient reason for abandoning the company—to let his friends reach Sutter's Fort however well they might.

On September 6, 1847, Samuel Brannan and Charles Smith were many miles ahead of Brown's group. That day, at a point in the Tahoe Valley, they had the astonishingly good fortune to intercept the main body of the Mormon Battalion—recently discharged from service, and now headed east to meet Brigham Young and the pioneers. It was a day of rejoicing. News-hungry ex-soldiers pumped Samuel to wordless exhaustion in their anxiety to learn all possible regarding the loved ones they had left at Council Bluffs over a year before. In turn, their own strange story was eagerly poured forth for his ears. They were desperately eager to acquaint themselves with the place President Young had chosen as abode for the Saints. And Brannan's answer is thus tersely recorded by Daniel Tyler:

> We learned from him [Brannan] that the Pioneers had reached Salt Lake valley in safety, but his description of the valley and its facilities was anything but encouraging. Among other things, Brother Brannan said the Saints could not possibly subsist in the Great Salt Lake valley, as, according to the testimony of mountaineers, it froze there every month in the year, and the ground was too dry to sprout seeds without irrigation, and if irrigated with the cold mountain stream, the seeds would be chilled and prevented from growing, or, if they did grow, they would be sickly and fail to mature. He considered it no place for an agricultural people, and expressed his confidence that the Saints would emigrate to California the next spring. On being asked if he had given his views to President Brigham Young, he answered that he had. On further inquiry as to how his views were received, he said, in substance, that the President laughed and made some rather insignificant remark; "but," said Brannan, "when he has fairly tried it, he will find that I was right and he was wrong, and will come to California."
>
> He thought all except those whose families were known to be at Salt Lake had better turn back [to California] and labor until spring, when in all probability the Church would come to them; or, if not, they could take means to their families. We camped over night with Brannan, and after he had left us the following morning, Captain James Brown, of the Pueblo detachment, which arrived in Salt Lake on the 27th of July, came up with a small party. He brought a goodly number of letters from the families of the soldiers, also an epistle from the Twelve Apostles, advising those who had not means of subsistence to remain in California and labor, and bring their earnings with them in the spring.[1]



Courtesy, Martin Behrman Collection

SACRAMENTO IN 1849

FEW mortals have loved California more fervently than did Samuel Brannan. In his delusion that the Saints eventually would go to the Pacific Coast, he labored stubbornly and long. Lacking the eyes and spiritual guidance of a prophet, he failed to see that his day of hopes must wait. Had he cared to observe, there was ample proof of President Young's contention in the spiritual apathy of the *Brooklyn* colony— and it was but faint shadow of what destiny already was preparing—a destiny soon to be thrust upon that green-valed corner of the earth that would change it beyond the percep-

[1] Tyler, *A Concise History of the Mormon Battalion in the Mexican War*, p. 315

AND THE MORMONS

in Early California

By
PAUL BAILEY

tion of man. But Samuel Brannan sensed no error of judgment as he turned from the Battalion brethren to hurry on to Sutter's Fort.

His stop at Sutter's was brief, but while there he and Charles Smith projected a mercantile partnership destined later to become the foundation of an immense fortune. The beginning was humble enough. Agreeable to Captain Sutter, the two men leased a one-room adobe east of the fort. Possibly to avoid the store's being confused with the San Francisco's Brannan & Company, the venture at Sutter's carried the name of the junior partner as "C. C. Smith & Company." But the Yankee settlers of the upper Sacramento were not fooled by the title. To them—and no doubt because of its cluttered miscellany—it was known as "Brannan's Shirt Tail Store."[2]

Leaving Charles behind to manage affairs, Samuel hurried on to San Francisco. He was desperately anxious again to take up the tangled skeins he'd so abruptly dropped nearly seven months before. On September 18, 1847, he once more stepped over his own threshold. The next day he wrote to Jesse C. Little:

> I reached my home yesterday in good health. . . . I found everything on my return far better than my most sanguine expectation. . . . The Battalion boys have gained great credit in California, so much so that Gov. George Mason has authorized Capt. Hunt to raise five hundred more. . . . The Mormons are A No. 1 in this country . . . our friends are increasing very fast. The predictions of Dr. Richards and President Young have been truly verified in relation to my affairs on my return. . . . By the *Star* being sustained, "civil and religious rights" are maintained in California, which is of great moment to us, particularly as this point will be one of the greatest cities of the present age. When I landed here with my little company, there were but three families in the place and now the improvements are beyond all conceptions. Houses in all directions, business brisk and money plenty. Here will be the great emporium of the Pacific and eventually of the world.[3]

Samuel eagerly plunged into the affairs of the growing city. Handsome in face and figure, meticulous in dress, a young and merry host—he made his home a popular gathering place for every notable on the Pacific Coast. Under his roof were entertained governors, military authorities, and the haughty Spanish land barons. And occasionally under his roof met the less-acclaimed Mormon brethren.

NATURALLY endowed with business sagacity, Samuel Brannan took free advantage of the opportunities for profit everywhere present in the growing town. Before winter ended he was sole owner of hundreds of San Francisco's business and residential lots. That the remaining loyal Saints were distressed by his gentile popularity and money-hunger is not hard to understand. Aboard the old *Brooklyn* they had bound themselves, with their leading elder, to hold all things in common. Brannan now showed little inclination to share his new affluence.

The pioneers at New Hope lost no time in abandoning that project. They acquired farms of their own, or moved to the city. New Hope's improvements, including the farm reserved to the Twelve, were later appropriated by Samuel himself. And fresh sounds of discord floated over the mountains to Brigham Young.

In outward principle at least, Samuel Brannan appeared loyal to the faith. Unfortunately he'd taken upon himself the impossible task of appeasing both God and mammon. Every dollar which Samuel Brannan now harvested reseeded itself in seditious distrust for a later and more bitter reaping. Within a month after his return, Samuel was forced to dissolve Brannan & Company—for his own interests, and to silence the clamor of his fellows. A division of its assets among the loyal Saints was agreed upon, with public sale of its various properties.

Though Samuel Brannan was sadly weakened in testimony, and inexcusably lax in conduct of Church affairs, there is no evidence to prove that at this period he either was openly apostate or patently dishonest. On October 17, 1847, he wrote to President Young:

> The friendly feeling and confidence of the people and government of this country still continues to grow stronger and stronger in our favor. Since my return home the subscription list of the *Star* has increased nearly double. I forward you full files to this date. My reception since my return by all classes has been with the warmest and kindest

(*Continued on page 118*)

THE MILL RUN AT SUTTER'S FORT ABOUT THE TIME GOLD WAS DISCOVERED THERE

—From a contemporary print.



[2]Peter T. Conmy, *Grizzly Bear*, April 1939. Quoted from journal of John A. Sutter.
[3]*Journal History*, Oct. 3, 1847, p. 9

Washington's Will RESTORED

By JULIA W. WOLFE

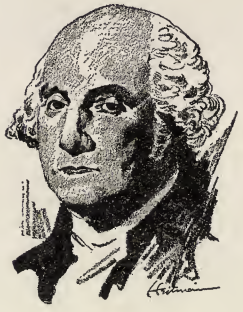
AMONG the precious papers in American history is George Washington's will. Along with the originals of the Declaration of Independence, the Constitution, and the Bradford Manuscript, it is tangible evidence of the past. It is viewed by hundreds who visit old Fairfax Courthouse, where it may be seen. The will consists of forty-three pages, each written and signed by Washington, except page twenty-three, where his signature was omitted.

In the year 1910, scholars of America saw that this valuable document was going to bits. The pages were broken along the folds; pieces of the margins had fallen away; and the well-meant but clumsy efforts to repair the paper had only made its condition worse. Bits of paper had been pasted across the broken places and sewed with long stitches, coarse thread, and a big needle. Many letters had been entirely punched out by the needle.

As the news spread of the tattered condition of the will, suggestions as to what to do came from all over the land. Many urged that the government take charge of the beloved old document and have manuscript experts repair it. But the state of Virginia flatly refused to let the will leave the Fairfax Courthouse. It was then that the Library of Congress offered to have the will restored, free of cost. To this the State of Virginia agreed—if the manuscript experts would come to the will, because the will was not going to the experts. So it was that the Library of Congress sent Mr. William Berwick to Fairfax to repair the will of "the father of his country."

Mr. Berwick was regarded as one of the greatest manuscript surgeons in the world. But even he, with all his skill, looked almost discouraged when he saw the condition of the paper. But with infinite tenderness and care he lifted it from the wooden box.

First the will was photographed, each page separately. Then the ink was "set," the sheets receiving a chemical bath that made the ink impervious to water, light, and air. Next, each page was split in two, this seemingly impossible work being accomplished with knives of the finest steel, whose slender blades were thinner than the paper upon which they worked. After being split, each sheet was patched. This part of the incredible restoration is one of the marvels of present-day art and science. The old paper upon which the will was written had grown yellow with age, and paper experts went forth to seek paper that would match it.



A STRANGE thing connected with the restoration of Washington's will is the finding of some old paper in a bookstore in Alexandria, Virginia. So right was the size, the color, and the texture that Mr. Berwick was puzzled. His skilful fingers told him something his eyes and his mind refused to believe. He placed the newly-found paper over a powerful light, and realized that his fingers had spoken truly. Washington had written his will on paper made especially for him, each page bearing his own private watermark. The improbable had happened: a few sheets of the old paper found in the bookstore were of Washington's own private stock, and each page bore his watermark!

As work on the torn will progressed, the worn and broken pages were literally made over. Minute patches were put on with superfine glue, the brushes used being as dainty and delicate as fairy paint brushes. Each patch taken from the old sheets of paper was "patted" in place, pressed until it was practically invisible, and then pumiced to a perfect evenness with the rest of the paper. After being patched, each of the split sheets was laid between pieces of crepeline. This is a gauze so delicate that, like goldleaf, it has to be "breathed" into place. It is transparent, made of silk and linen, and despite its delicacy, is one of the most durable materials. It possesses the odd ability to become one with a paper or parchment upon which it has been properly placed. In a short time it is so much a part of the other material it is almost impossible to detect its presence without the aid of a powerful glass. Because crepeline is so tough and durable, papers that have been crepelined by an expert are virtually unbreakable and wear-proof.

After being patched and crepelined, each page of the will was laid in a powerful press and left until it was dry and as smooth as when it had left the author's hands. When taken from the press each sheet was mounted upon fine cardboard, and the entire document bound in book form and enclosed within covers. The will was placed in a glass case surrounded by a steel safe, and the room in which it is kept was made fireproof.

Restoring Washington's will is said to be the greatest piece of work ever done by William Berwick. He worked with his heart as well as with his hands, and he worked modestly, for only one line—and that on the last cover—mentions his name.

Thus has been preserved the will which has been called an autobiography of Washington himself—the testament of a far-sighted statesman, a wise and provident man of affairs, a great executive, and a devout Christian.

THE OLD MAN'S STORY

By
JAMES P. SHARP



THE old man sat in the shade of a haystack on the Faust Ranch. He loved to tell stories of the past and I liked to listen to them.

"Did you know Port Rockwell?" I asked.

"I should say I did know Port. Poor old Port died a broken-hearted, discouraged man."

"What was the cause of his trouble?"

"Well, for one thing, he couldn't recapture that man who got away from him over on Government Creek."

"Tell me about it, will you?"

* * *

Well 'twas this-a-way. You see, Port was sort of a special agent for the Overland Stage Company. It was in the summer of the sixties, which one I don't remember, that a telegram came along saying a large shipment of gold was coming through on a certain stage and the company wanted a special guard—they called them "Bullion Guards"—to follow the shipment through. They notified Port he was to guard it from here; it was called Rush Valley Station at the time, and was later changed to Faust. Well, he was to guard it from here to Bridger, for they thought if it leaked out there was gold on the stage the trouble would be on that run.

Port was a-waiting here when he saw the stage coming down from Lookout like a house afire, so he called to the hostler and the driver to get ready. He strapped on an extra pistol, grabbed a rifle, and waited. The stage came right up to him and stopped all of a sudden and the driver called out, "We been robbed."

"Where?" Port asked.

"Back on River-bed flat."

"How come? Ain't a place for a jack rabbit to hide there."

"When we came down off Dugway mountain we saw a lone horse standing out in the flat. When we got closer we saw a man laying in the dust along side the road. I stopped and called to him but got no answer, so called again but the man never moved; so I told Sam to get down and see if the man was dead. Well, when he turned the man over he came to life and had Sam covered with his revolver. Made Sam drop his guns and me throw mine down and then told me to toss the express box off to him. He shot the lock off, looked inside, smiled, and told me to drive on."

The stage went on east, but Port kept asking the remaining driver about the robber, his horse, his clothes and about a thousand other things. Port went to the house, took off his extra gun, mounted a horse, and rode west. Near sundown he got to Simpson, where he fed and watered his horse and got a bite to eat. Then he took a few biscuits to put in his saddle bags, filled his canteen with water, and rode on. Arriving at the place of the robbery about midnight he found the safe and the shooting irons. The stars were a-shining, but he had to wait till the moon got up to pick up the horse tracks. He had a habit of talking to himself or his horse when worried, so was a-saying, "Now, Nig, if an' you and me had a-robbed that stage just where would we go to hide out? Only place I can think of would be that old cabin, Swazer, the outlaw, built up in Death Canyon. Plenty of grass and water there. And say! from that hill back of the cabin I could look all over this country and see if any one was a-following us."

WHEN the full moon came over the mountains, Port picked up the tracks of the horse and followed them south for about one mile, and when they turned east Port knew if he was to get up to those foothills before daylight he would have to do some fast riding. He made it and found some seepage water and grass for his horse in a sheltered place. He staked the animal and walked up the canyon about one mile to where he could see the cabin. He could not see the man nor his horse and wondered if his guess had been correct. Presently, as it grew lighter, he saw the man get up from where he had been sleeping about fifty feet from the cabin, shake out his saddle blankets, go to a grove of trees behind the cabin and lead his horse out to water and a grassy patch. Then the man slowly climbed to the top of the hill behind the cabin and sat there looking over the valley.

When he came down he started a fire, boiled some coffee, and ate breakfast. From where Port was he could see every move the man made but could not get away, for if he moved the man could see him. All day he waited behind the big juniper tree, across from the cabin, and when night came and the man finally took his horse back and went to bed, then it was Port walked back to his outfit, changed the horse to new grass, ate a biscuit, got his canteen, and returned to watch, but this time he was on the opposite side of the canyon.

Morning came and the man repeated the same as he had the morning before. Now as soon as he left the cabin Port sneaked down to it. He did not find a trace of the gold—did not expect to, for well he knew the thief would have it buried some distance away just in case some one happened along. He found one crust of bread and a few coffee beans. It would be a case of which one could starve the other one out.

Evening came and when the man went to bed Port sneaked down the canyon, saddled his horse and rode way around, coming into the canyon about a mile above the cabin. He staked his horse and walked down the canyon to wait. Morning came, and then he heard a horse coming up the trail.

Well, he got the jump on that man and made him drop his gun. Then he took the bridle reins and

(*Continued on page* 100)

UNITED ORDERS IN UTAH

Conclusion

By WILLIAM R. PALMER

Formerly President of Parowan Stake

THE mutual covenant which all signed pledged to the order, "All our time, labor, energy and ability, and such property as we may feel disposed to transfer to the order, to be controlled in the interests of the order as deemed best by the board of management."

In the order all kinds of necessary work were equally honorable and only idleness was disgraceful. Since all jobs, common labor, tradesmen, supervisors, housewives, were equally honorable, they rated the same wage scale and every member—man, woman, and child—was to be given employment. Through this means all were to enjoy equal opportunities.

But what a member did with his pay was optional with him. He could draw out his entire wages every month to live on, or, if he wished to build up property, he could live frugally and allow his unused wages to accumulate and be converted into additional capital stock. There was this equality of opportunity among them; yet the poor, through extravagance, could remain poor and the rich, by the exercise of frugality, could grow richer. Still, one could not profit at the misfortunes of another, but the virtues of thrift, frugality, and industry were recognized, and the avenues provided through which their practice could be rewarded.

A member could withdraw entirely from the order if he wished but his equity was discounted fifty percent and he took property at the price fixed by the appraisement committee. It does not appear that such an unfavorable discount was designed as a stinging penalty to restrain men from withdrawing. In their enthusiasm they conceived that even at this discount a man would still profit from his association in the order. Article thirteen, of the constitution, which prescribes the terms of withdrawal, reads as follows:

> Should any of us . . . withdraw from the order . . . we hereby agree to accept . . . one half of the capital and one half of the dividends credited . . . as a full compensation for all of our claims of whatsoever nature or kind. . . . And we hereby declare it to be our full belief that by uniting our labor and energies we shall receive such an increased profit beyond what we would be able to obtain by individual exertion that we are willing to take the above named 50 percent . . . as a just and equitable portion of all our claims against the order.

Standards of living were tentatively but not inflexibly fixed, and all members enjoyed social equality. Keeping up with the Joneses was not an order problem, though it would have come in time. The membership was to be like Enoch's city of old, "Of one heart and mind."

If a family was consuming all its earnings, it was deemed to be living in extravagance and was labored with to change its ways. It was the sincere purpose and desire that every member should definitely increase his possessions through associating his efforts with his brethren. The leaders knew that there would be greater loyalty in the society and greater unity of purpose if every one could see that his worldly fortunes were being improved.

When by reason of supporting a missionary, or because of some sickness or misfortune, it became necessary for a family to overdraw its credits, the account was "forgiven" and canceled at the end of the year so that the family could begin the new year with a clean record.

The orders wherever they were in control also maintained schools, and education in such instances was free to the children of the society.

The rules and regulations of the orders in the various settlements, though not identical, followed the same general pattern. They were modified somewhat by local conditions and by the wishes and temperament of the people who organized them. In most cases only from one fourth to one half of the people of a settlement went into the system. When part of a town was in the order and the rest out, it complicated matters for the order members and made it difficult to put the principles into full operation.

ORDERVILLE in Kane County was founded by a group of settlers who wanted to live under the order principles. Their town was built around that system and there were no outsiders whose interests interfered.

Because of its favorable situation in a remote region, Orderville went further than any other community in putting the ideals of the system into operation and as a United Order community survived longer and enjoyed a greater prosperity. It operated for twelve years while nearly all the other societies lapsed into disuse in two. Had it continued to prosper as it was doing and to acquire property at the same rapid rate, it would have owned all of southern Utah now.

Orderville had a community kitchen and ate at a common table, even though every family had its own private living quarters. The people operated farms, gardens, ranches, poultry and pig yards, cattle herds, horse herds, sheep herds, tannery, shoe shop, factory, clothing and tailoring shop, furniture and cabinet shop, saw mill, shingle mill, and other enterprises. These enterprises employed gainfully every man, woman and child.

But with the coming of prosperity to Orderville there came also a greater desire for liberty. Women chafed at the long and constant restraints and at the drabness of plain unchanging fashions; men grew weary from the long vigil to keep out the fashions and vanities of the world; youth saw and desired the attractive though less honest and serviceable apparel worn by young people outside the order. They saw also the freedom from social restraints and self-imposed conventionalities that neighboring youth enjoyed, and they were ready to exchange their substantial birthright for the proverbial mess of pottage.

Another reason generally given for the breaking up of the Orderville society was fear that the confiscation of Church property under the anti-polygamy crusade might be extended to include them. Since they were a Church society there was danger that their property would be declared Church property and would escheat to the United States government. This doubtless precipitated the break-up, but in truth the seeds of dissolution were already at work in the body.

The by-laws of the United Order at Cedar City, for instance, reveal the altruistic and unselfish motives behind the association. They also reveal the character of the people who subscribed to them. The following is a copy:

1. We will not take the name of Deity in vain nor speak lightly of His character or of sacred things.
2. We will pray with our families morning and evening and will attend to secret prayers.
3. We will observe and keep the Word of Wisdom according to the spirit and meaning thereof.
4. We will treat our families with due kindness and affection and set before them an example worthy of imitation. In our families as in our intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other and will cultivate a spirit of charity toward all. We consider it our duty to keep from acting selfishly, or from covetous motives and will seek the interests of each other and of the order.
5. We will observe personal cleanliness and preserve ourselves in all chastity by refraining from all adultery, whore-

dom, and lust. We will also discountenance and refrain from all vulgar and obscene language and conduct.
6. We will observe the Sabbath day to keep it holy.
7. That which is not entrusted to our care we will not appropriate to our use.
8. That which we borrow we will return according to our promise, and that which we find we will not appropriate to our use but will seek to return it to its proper owner.
9. We will as soon as possible cancel all individual indebtedness contracted prior to our entering the order, and when fully identified with the said order [men were not in full standing until all their outside debts were paid] we will contract no debts contrary to the wishes of the board of management.
10. We will not knowingly patronize any person engaged in any business who is not a member of the United Order unless our necessity requires us to do so.
11. In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and will cease to import or buy from abroad any article which can reasonably be dispensed with, or which can be produced by a combination of home labor. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.
12. We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care.
13. We will combine our labor for mutual benefit, sustain with our faith, prayers and works those whom we have elected to take the management of the different departments of the order, and to be subject to them in their official capacity, refraining from a spirit of fault-finding.
14. We will honestly and diligently labor and devote ourselves and what we have to the order and to the building up of the kingdom of God.

These carefully drafted articles indicate that the members saw from the beginning that human selfishness was the weak spot in the plan. The by-laws show how carefully they sought to reenforce themselves against it.

In Cedar City seven hundred fifty acres of rented land were farmed during the seasons of 1874 and 1875, and their grain harvest was estimated at five thousand bushels each year. A scale of land rentals and produce prices was established, and because their organization dominated the market these governed the prices outside the order also.

Land rentals were fixed as follows:

Corn: one fourth of the crop both of corn and of fodder.
Small grain: one fourth of the crop.
Potatoes: one sixth of the crop.

The following prices were fixed on produce for home consumption:

Small grains: two cents per pound.
Potatoes: seventy-five cents per bushel.
Corn on the cob: fifty cents per bushel.
Flour: four cents per pound.
Hay: one dollar and fifty cents per hundred pounds.
Barley straw: one bushel of grain per load.
Adobes: thirty cents per hundred.

It is interesting to note that a half century before the labor unions had been able to obtain it, the United Order established the eight-hour day and, moreover, extended it to women in the homes.

Again, the order gave equal pay to men and women, a measure so far in advance of its time that women have hardly dared yet to think of it. This was the wage scale:

Men: one bushel of grain per eight-hour day.
Women: one bushel of grain per eight-hour day.
Boys: one-half, one-fourth or three-fourths proportionate with men's work.
Teams and outfits: three-fourths of a man's wages.

THE order, as has been shown, set up a very high standard of personal excellence. It required that its members first pay all their debts and right as far as possible all the wrongs they may have committed against others. They were to cease from all intemperance, profanity, vulgarity and idleness, to be honest, conscientious, helpful and just to their families and to all mankind, to be thrifty and economical, to observe the Word of Wisdom, pay their tithing, obey the commandments of God and the laws of the land. They pledged themselves also to support each other in every lawful endeavor.

As a social experiment it was one of the most illuminating ever tried and, regretfully, it may not be recorded as a glowing success. Order farms did not produce as much per acre nor as much per man hour as other farms produced, although they did feed more mouths and those who ate helped to grow the crops.

The grand experiment, however, did justify itself. It came at a time when there was much discouragement, depression, and discontent. It promised a solution to many vexing problems and many of the Church members turned to it with renewed hope and enthusiasm. In the beginning it had a heartening influence which took the minds of the poor off their troubles. It probably saved some of the most hard-pressed little settlements in southern Utah from abandonment. However, after two years of experimenting with the system, most of the orders broke up and the members returned to their individual pursuits.

Meantime, the financial situation had greatly improved and the economic road ahead had been smoothed and straightened. United Order had bridged

(*Concluded on page* 116)

HERITAGE OF THE PAST
—Photograph by Willard Luce



Three-Time MISSIONARY

By JACK NORTHMAN ANDERSON
of the Southern States Mission

ELDER OSMER D. FLAKE, who served two missions in the Southern States and then sent his three sons there, is back again for a third term.

The seventy-four-year-old cattleman from Phoenix, Arizona, was grinning



PRESIDENT WILLIAM P. WHITAKER OF THE SOUTHERN STATES MISSION, LEFT, AND ELDER OSMER D. FLAKE, NOW SERVING HIS THIRD MISSION

broadly when he walked into the mission office to register November 5. He had come alone from the West, first elder to arrive in Atlanta since June.

"Shucks, you don't have to tell me what to do," he chuckled as he passed through the various phases of registration. "I've been through this before."

Then he began to talk about the old days. He spoke of goobers and chitlings, of corn bread and grits. He recalled the time he was forced to eat through six inches of raw oysters to keep from offending his host. Then there were all those nights in the country when he sat around the fireplace and exchanged stories until midnight, only to be roused from bed a couple of hours later to huddle around the fireplace again and wait for daylight. And his old derby! He could never forget that battered relic of days gone by. The memory of how he used to dress provoked a chuckle that rose from the depths of his two hundred twenty-five pounds.

"A missionary's costume in those days consisted of a swallow-tailed coat which flapped in the breeze and a derby hat which was worn with dignity on the top of the head," his eyes danced merrily. "The kids could spot us a mile off."

(*Concluded on page* 117)

TO ALL FARMERS, LARGE AND SMALL, FOR 1943

A Timely Word from the Church Welfare Agricultural Committee

A. *The Farmer's Five-Point Program for Freedom*

(Recommended by the association of Land Grant Colleges and Universities of the United States, for farmers during wartime.)

1. Increase production of foods and fibers.
2. Practice conservation of all materials by taking the best care of what we have and using it as long as possible.
3. Raise as much of our own foods as possible, and do essential home canning.
4. Take part in all war programs, such as scrap collections, war bond buying, civilian defense, and efficiency at home.
5. Help maintain our health and morale.

Individual farmers, Melchizedek and Aaronic Priesthood quorums, all officers of the Welfare Program should heed this program and the following suggestions:

B. *Planning for the 1943 Cropping Program*

In the intermountain territory vegetable and fruit crops promise to be the most profitable for 1943. At the same time they will produce the greatest amount of food energy needed to win the war. The substantially increased population in this area, particularly in the northern half of Utah, will increase the demand for more and better food. Foods produced in or adjacent to the area of consumption will relieve our already congested transportation arteries.

Farmers should plan now to carry on projects this coming summer for the production of vegetables, particularly, and of some fruits. This should be heeded.

In such planning the food value of the crops should be considered. For instance, emphasis should be placed on producing carrots, lima beans, snap beans, onions, potatoes, and a lesser acreage devoted to such crops as cucumbers, cauliflower, eggplant, melons, lettuce, peppers, and asparagus. For the latter crops fewer car-lot shipments by rail will be available this year.

Discuss your cropping program with the stake agricultural advisory committee. Secure help also from the local county agricultural agent and other safe available sources.

C. *Care and Repair of Farm Machinery*

In wartime the question, "How can I make my machinery last longer?" is doubly important.

1. Make a careful inventory and check-up of all implements. Make pencil notes as the inspection progresses. If the reconditioning is to be done, a tag should be attached to each implement explaining what is to be done.
2. Orders should be placed at once with the local dealer for all new parts needed.
3. Since more machinery "rusts out" than "wears out," get all machinery under shelter. Such shed space is an economic investment and will help win the fight for freedom.
4. Consult a manual on the care and repair of machinery to secure a better job. (The International Harvester Company has just released an excellent 40-page bulletin entitled "Your Farm Equipment; Take Care of It and Make It Do.")



The KINGDOM FIRST

A SHORT SHORT STORY

By P. K. EDMUNDS, M. D.

•

"THEY expect too much! How do they think I can find time to do all this Church work and carry a medical course besides?" And young James Evans began enumerating aloud his various Church duties as he walked along the street en route to meeting one Sunday afternoon.

"Too much," he concluded. He'd better resign from some of the positions. Maybe keep the Mutual job because he liked that best anyway. As he stepped across Fifth Street he was determined to lighten the burden of Church work. By the time he reached Sixth Street, the pendulum was swinging the other way and he was telling himself over and over, in an effort to convince himself, that the words of Dr. Paul were true and that he shouldn't shirk responsibility in the Church.

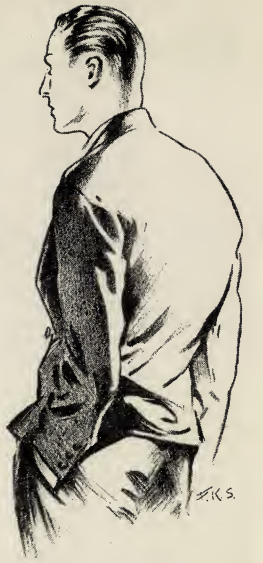
". . . And you students," the doctor had said that Sunday morning in officers' and teachers' meeting —and he had seemed to look at James all the while he spoke it— "don't neglect your Church. You might say you have too much to do in school and can't find the time for Church activities; but remember this: Serve the Lord, and He won't fail you. If you'll sincerely serve Him and attend to your Church duties, I promise you that you won't fail in your studies. On the contrary, you'll do better than you otherwise would."

Something within whispered that the words were true; cold logic ridiculed the idea. How could he expect to fare as well as his immediate friends who even now were grouped together at the home of one of them, poring over their books, and quizzing each other. He concluded that, if the words were true, at least he'd have to put forth effort on his part, whereupon he took from his pocket a folded paper and resumed his task of committing to memory the life cycle of the parasite of malarial fever.

At home again, he had hardly begun to read from the thick textbook, it seemed, when he was reminded that it was time to go to evening services. Again the battle and again, against what he thought was reason, he found himself closing the book and making his way toward the chapel. Several times, in the ensuing months, he pictured himself approaching the bishop, determined to request that he be released from some of his duties, but always there was that something within him that deterred him.

It was spring. While for most college students it was a season of relative ease, for the medical student it meant even greater mental strain, with review after review of all the work completed in the preceding months and years, in addition to the ever-increasing burden of assignments looking toward the grand finale of the course. On every hand James saw groups of students huddled together, reading, discussing, committing to memory an unbelievable sum-total of fact and theory. Many times James had wondered doubtingly how it was possible for the human mind to retain, even for a short while, the overwhelming amount of information which the medical course demanded. His only consolation in times of such doubt had come when he looked about him in the classrooms and saw the hundreds of other students. "If they can, I can; if I can't, they can't," was his ever-consoling thought, and always he recalled the words, "and He won't fail you."

The final examinations were now only a week away. "Surely," thought James as the Sunday evening meeting drew to a close, "it will be excusable if I spend all of next Sunday studying for the finals next day," and this was his decision as he walked toward the door. He was overtaken by the bishop who asked him to be the speaker on the following Sunday evening. So certain was he that James would respond—as the boy had always done —that he hardly paused, but went quickly on his way, shaking hands with one after another of the people



as they leisurely filed out of the doors.

A SURGE of emotion, despair with a certain degree of resentment, came over the boy. "At least he might have asked me if I could," thought James. "I'll tell him I can't! He should understand that a fellow has to study the night before finals."

But it wasn't easy to get to the bishop, and after awhile James shrugged his shoulders and went slowly homeward. The calm of the night soothed his emotions and the stars whispered peace. But all was not peace within. The ever-present battle between what James called reason and religion—(as if religion were not reasonable!)— went on, and as ever, the words of Dr. Paul came back into his mind. Many times he had attacked them from the ramparts of "reason," but protected by the bulwarks of religion they stood ever victorious in his convictions. Coming from a man like Dr. Paul—he had been through it all himself, he ought to know—it had to be right! Fail or pass, he'd be in the meeting and give that speech. And he wasn't sure which it would be, for—like all the other students— he was fearful of those gruelling days.

A week later at about the same hour services were over, and James saw someone hurrying towards him

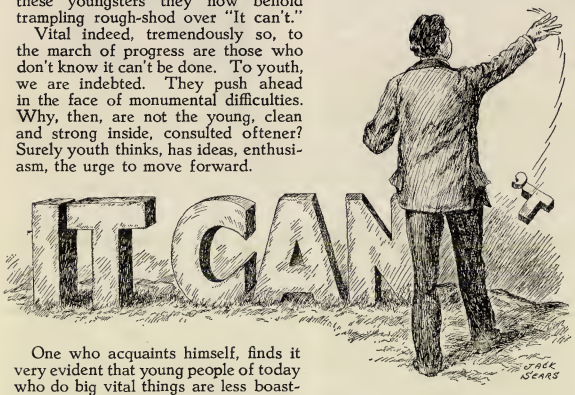
(*Concluded on page* 117)

Youth Doesn't Know It Can't Be Done

BY JACK SEARS

"It can't," to youth is a challenge. Too young to have accumulated experience, youth, armed with courageous enthusiasm, unlimited energy, quickly, gracefully swings into action determined to conquer "It can't." Others, battered, scarred, slowed down by years of sharp, discouraging conflict with life, sit atop their experience and gasp in astonishment. Yet in their own young days, they too were just as daring, enthusiastic, and courageous as these youngsters they now behold trampling rough-shod over "It can't."

Vital indeed, tremendously so, to the march of progress are those who don't know it can't be done. To youth, we are indebted. They push ahead in the face of monumental difficulties. Why, then, are not the young, clean and strong inside, consulted oftener? Surely youth thinks, has ideas, enthusiasm, the urge to move forward.



One who acquaints himself, finds it very evident that young people of today who do big vital things are less boastful than at some other periods; they take their accomplishments modestly. They do not talk much about their successes; many of them do not mention their outstanding achievements, not even to their own household. One often hears an amazed parent exclaim: "Well, that's the first I have heard of that. My son didn't tell me about earning that recognition."

Regarding failures, the sound, progressive younger ones of today brush them aside as merely another miss, then, their faces set with sincere determination, move forward.

Perhaps we do not consult youth so often as we should. They have an aliveness which thrills, inspires. This younger order asks questions as well as reasons things to a conclusion. It goes to the very bottom for facts. Isn't it reasonable to believe that it, too, has answers worth knowing regarding many problems? Those fresh in mind, body, and feelings, often suffer in financial depression and other crises. If one will pause to reflect, he will agree that in the past youth has proved he can take it uncomplainingly as well as, yes, often with more grace than, an older one.

We often hear it said: "For enthusiasm go to youth." For many things as vital as enthusiasm we may well consult youth. Reflect upon this: successful major undertakings include youth as absolutely necessary for full accomplishments. Whether it be fighting a war on disease, building a suspension bridge, a mammoth building, youth is of vital importance.

Knowing to some extent the worth of constructive, frank advice, I was not greatly surprised to hear a successful man say that, as well as consulting older, experienced people, he also seeks the sincere counsel of young people before deciding some of his problems. Usually this advice comes from his children of college age. The facts are placed before them; then follows a discussion of the different phases.

This man of few failures and many outstanding successes frankly states that his children are no wiser than many others he knows. He asks why other parents with many failures do not right about face and consult their children.

The experience and knowledge of older folk is also needed; yet how incomplete all would be without the energy, and the courage to dare and do, of youth.

One who is young carries the shield as well as the sword of progress. He doesn't know it can't be done, therefore decides it can be done, and proceeds to do it. Today's war proves this!

Some Money Signs

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By S. EDWARD WILLIAMS

Probably many Englishmen do not know why the letter "d" stands for *penny*. The fact is that Englishmen originally called their small copper coin a "denny," but gradually the name was changed to "penny" while the letter "d" continued to be used as a symbol for the coin. But they derived the original name from a Roman copper coin, the *denarius*.

However, the Romans are said to have derived the name of their copper coin from India where a copper or bronze coin called a *dinar* was circulating for more than a thousand years before there was a Rome, the eternal city.

The Roman *libra* was originally a pound of silver; so, when the English adopted the pound of silver as their largest money denomination they retained the Roman symbol "L" as a symbol for the pound sterling.

The American dollar is the old Spanish dollar, or "piece of eight" that figures so largely in pirate tales, but with a different stamp on it. The dollar sign is of course "U. S." with one letter written on top of the other, but we have become quite careless in marking our "U."

One thing all Americans should know is that when the dollar bears the stamp of our government it means that the dollar is the sole property of the United States of America and can never belong to any individual. Uncle Sam merely allows his nephews and nieces to use his coin as a convenience, in order to facilitate exchange.

POETRY

POET'S VISION

By Della Adams Leitner

He feels the grief, the hunger, and the pain,
The longings, and the hopes of all mankind;
He knows men's eyes are now with hatred blind,
But prophesies that sight will come again;
Ideals will be restored that long have lain
Dormant in hearts, love's power will unbind;
When men accept the plan that God designed
The poet dares proclaim that good will reign.

God's plan is universal brotherhood
The Master taught in plain and simple words,
Peace and good-will and kind unselfishness;
No greater power exists than these which gird
All souls in oneness, and the poet sees
These conquer all the world's inharmonies.

THE BREATH OF SPRING

By Samuel J. Allard

Even
These stark, bare boughs
Are clothed in warming fleece,
And in their hearts they hold the breath
Of Spring.

STRANGE BEAUTY

By Helen McMahan

The timid moon, from darkened towers has flown,
The fluttering stars no longer shed their light,
The rain walks with a brightness all its own—
It has no need for company at night.

STORM

By Mabel Jones Gabbott

Be not afraid; the storm will waste its strength;
Before the dawn of yet another day
The thunderings will quiet; and at length
The lightning flare and fire will die away.
The blackness of this night, its fearsome scowl,
Will lift; the fury and the hate will then
Be spent. At morn the winds will cease to howl
And earth will gaily, brightly smile again.

Fear not. The storm will pass, the sun will shine;
The silver lining of the clouds break through;
And all our fears and tremblings, yours and mine,
Will disappear as does the morning dew.
For neither winds, nor storms, nor fears, nor prayers
Escape the knowledge of a God who cares.

A SOLDIER'S PRAYER

By Alfred J. Hathcock

If I, dear Lord, am never to return
From this red hell of war, or ever own
A wife, a home, or child here in my arms
In peace and joy the son I've never known—

If I may never thrill again to see
Old Glory's brilliant streamers flung on high
In proud unchallenged splendor 'neath the blue
Of holy Freedom's clear unruffled sky—

Please grant, dear Lord, when I have sacrificed
My life, my dreams, though little be their worth,
That all the precious things for which I fight
And die, shall never perish from this earth.



Photo by Keystone View Company

IN WINTER AND THE NIGHT

By Dott J. Sartori

What shall the poet sing this season
When half the world is white and red,
Crimson with blood, scarlet with fire
And white with winter and the dead?

Let him sing as he has always,
Like Philomela flooding night,
With his syllables of promise
And his voice foretelling light.

LOVE

By Nellie D. Hanny

One I love, *two* I love, *three* I love I say,
But yesterday I quite forgot, and scolded you at play;
Four I love with all my heart; I'll remember that today.

GUIDE MY FINGERS

By Martha M. Boutwell

Father, guide my fingers
As I touch these strings today.
Let me find the rich vibrations
As I lift my harp to play.
Let me know the inner beauty
Which deep love of Thee can bring.
Let me give that joy to others
As I pluck each quiet string.

THE ELEVATOR

By Clarence Edwin Flynn

Life runs an elevator,
Ever obediently.
"Up? Down? Down? Up?"
She calls. Which shall it be?

She forces none to travel
In an unchosen way.
"Up? Down? Down? Up?"
The passenger must say.

Where do you want to journey,
In what direction fare?
"Up? Down? Down? Up?"
Life will transport you there.

But if you do not like it,
Don't charge Life with the score.
"Up? Down? Down? Up?"
'Twas you who called the floor.

GIRL IN LOVE

By Christie Lund Coles

Love lay upon her, silver, bright
Like the soft glow of candlelight,
Or stars upon a summer night.

Love was upon her lips like song,
Tremulous, delicate, yet strong
To re-sing itself the whole day long.

Love, in her eyes' wide vestibule,
Was shimmering and bright and cool
As pebbles in a summer pool.

Love was about her like an arm,
Unseen, yet shielding her from harm,
Keeping her inner being warm.

JANET

By Margaret Jenkins

What would I wish for you, my child,
If I could freely choose?
Vision? Talent? Virtue? Grace?
All wealth that you could use?

I hope of each you have your share,
And know your share of work,
Though gloved in beauty, ringed with wealth
They're empty hands that shirk.

Oh, may you love and build a home
With someone strong and fine
And make a castle for the heart
Of throne or cot and vine.

And may your little children come
When weary grows your way,
To show you heaven in their eyes
As you showed me today.

ON THE BOOK RACK

THE SIGNS OF THE TIMES

(A series of discussions by Joseph Fielding Smith. 170 pages. Paper bound 75c. Cloth bound $1.25.)

THIS volume by the Church Historian, Joseph Fielding Smith, of the Council of the Twelve, contains the essence of six lectures delivered weekly, beginning October 14, 1942, under the auspices of the Y. W. M. I. A. committee who have charge of the Lion House Social Center. Subsequent to the first lecture in the Lion House, the number who sought admission made it necessary to move the series to Barratt Hall, which was gratifyingly filled each week. The six subjects covered were "The End Known from the Beginning," "The Restoration of All Things," "Restoration of Israel and Judah," "The Predicted Judgments," I and II, and "The Lord's Controversy With the Nations." As would be expected from an able scripturian, these lectures, edited and addea upon, are replete with supporting scripture. The demand for reprints of the lectures is responsible for bringing from the press this new volume of Church literature, which will be widely read and greatly appreciated.—*R. L. E.*

LYRICS OF LOVE AND LIFE AND THE BEAUTIFUL AND GOOD

(Alfred Osmond. Deseret News Press, Salt Lake City. 1942. 197 pages. $1.50.)

THIS latest posthumous volume of the poetic works of Professor Alfred Osmond, for many years chairman of the English department at Brigham Young University, will cement old friends and win many new ones.

Compiled by capable and loving workers, the volume is divided into seven sections: "I Sing of Life," "I'd Rather Write a Deathless Song," "So Let Me Live," "When Fancy Roams," "A Mountain Child Am I," "Faith Lifts My Life to an Exalted Source," and two cantos of "The Beautiful and the Good." Each section bears witness to the fact that Professor Osmond found life good and that he was eager to make it better for all mankind.

The bequest he has left is well expressed in this poem written upon the occasion of his death:

HIS LIVING LEGACY

By Wm. Stanley Dunford

Sweet Nature's son!
With gifted pen, and living ink
From her own font,
Embellished with the beauty of her love,
To us you've given
Such concepts of the secrets of her soul,
That, now, because you lived,
All things more beautiful become.

The shimm'ring stars
That through the velvet, gath'ring dusk
Send spears of light
To earth, to kiss the sleeping petal of the rose,
And wake to life
Soft shadows 'neath the shelter of its leaves,
Where fairies sing and dance,—
You've made more intimate to us.

The breaking dawn,—
With tinting sky,—with fragrant breath,—
And song of birds,
That sweetly wake the turmoil of the day,
Bewild'ring sense
With hours pack'd with sounds and changing views.
The problems of the day
Are light, because you made them so.

E'en love's fond hope,
With 'passioned arms outstretched to love
With bated breath
And trembling lips, all fearful lest the dawn,
Like pebble cast,
Might splash the limpid surface of the dream
And leave love cold and dead,—
You've made our hearts to comprehend.
And death itself,—
You've made us know the peace it gives,—
And naught to fear,
When quiet slumber droops the tired eyes
And rests the head
Upon a downy pallet, where the hands
Of those we love,
With tender touch, the covers place.
And now you're gone,—
But left a living legacy
To us who wait,
With eyes unveiled we see this world anew,
And courage take
To climb the distant summits to the sun,
Where you, with love supreme,
The day await, until we come.

The vigor of Professor Osmond's prose will find an answering echo in strong men and women who like him will be eager to analyze the whole of life and improve the goodness of the world.—*M.C.J.*

SO THERE

(Vilate Raile. Illustrated. Bookmark Press, New Jersey. 1942. 64 pages. $1.50.)

THIS volume of whimsical verse for and about children (and most adults will find themselves reading it for their own refreshment) is published as "A Ted Malone Selection." The publication of this work comes as a distinct recognition to Mrs. Raile in this field, after long waiting and preparation.

The Foreword by William Rose Benet associates this verse with thoughts of Robert Louis Stevenson and other notables in a field that has always proved most difficult to invade successfully. The book itself, in its physical properties, presents a charming play of artistic imagination complemented by able craftsmanship, with its every page illustrated by Mildred Dickeman—illustrated just as the author and the young and old readers would have done it themselves if they had had a hand in it. Mrs. Henry Raile, and all others who have contributed to the literary and artistic charm of *So There*, are to be congratulated—and all who own a copy and read it are to be congratulated, too, on their own good fortune.—*R. L. E.*

MARRIAGE AND THE FAMILY

(Edited by Reuben Hill and Howard Becker. D. C. Heath and Company, Chicago. 1942. 663 pages. $4.00.)

THINKING people have gradually come to realize that the problems of home and family life have not been properly vitalized by the increasing methods and achievements of science and further, that much of the safety of the future depends upon the application of our best knowledge to these problems. Here and there, little by little, brave attempts have been made, in school and college classes, to prepare youth for marriage and its responsibilities. Such courses, now increasing in number, when properly taught, have been very popular and have been shown to be helpful to husband, wife, parents, and children.

The subject, as an academic discipline, is out of the pioneer stage. Carefully conducted experiments, equally careful observations among people generally, and a wealth of opinions from among competent students, are already at the command of students and teachers.

This book seeks to bring together all available knowledge concerning marriage and the family. The editors, recognizing this as more than a man-sized task, secured chapters on the several phases of the general subject from twenty-seven competent professional workers in the field. The editors provided unity and continuity in the book.

The contents fall into seven parts: Contexts of Family Life, Preparation for Marriage, Physical Factors, Family Interaction and Family Administration, Problems of Parenthood, Family Disorganization, and Prospects for the Future. Each part in turn is divided into several chapters on specific phases of the subject.

The result is an extraordinarily informative volume, or excellent survey of our present knowledge of the whole subject of family relations. The chapters are well written, easily read, and correct in statement. As the most exhaustive treatise of its kind, it will promote the proper teaching of marriage and the family. Besides, though planned for classroom use, it will be a valuable handbook for intelligent families everywhere.

Dr. Howard Becker is professor of sociology, and Dr. Reuben Hill assistant professor of social education, at the University of Wisconsin. Dr. Hill, born and reared in Utah, is the son of Dr. Reuben L. Hill, of the Utah State Agricultural College.

—*J. A. W.*

(*Concluded on page* 104)

Bible CURIOSITIES

1. What should we contend earnestly for?
2. How may we know the truth of Christ's doctrine?
3. Where is the word of God called a sword?
4. Where is the word of God called a well of water?
5. How many Old Testament examples have we of God sending sleep on individuals or people?
6. What is the proper ornament of a Christian woman?
7. What things did the Savior cite as requisite for the bringing forth of good fruit?
8. By what act does a man lose his personal freedom?
9. In what respect does the Lord's prayer differ as given by Matthew and Luke?
10. What was the longest drouth recorded in the Bible?

(*Answers will be found on page* 118)

THE CHURCH MOVES ON

Death Ends Long Service of George D. Pyper

As *Era* proofs are being readied for the press, word comes that George D. Pyper, 82, General Superintendent of the Deseret Sunday School Union and widely known and beloved as author, singer, actor, and civic and church leader, has passed away following a brief illness. Death came January 16 after a heart attack suffered December 16 at his office, where he was wont to spend full and energetic days.

Further details of Brother Pyper and his passing will appear in the *Era* for March.

New Drawing of Lucy Mack Smith Found

An original colored drawing of Lucy Mack Smith, the Prophet's mother, was recently discovered by Elder George Albert Smith of the Council of the Twelve and Preston Nibley, on tour of Church history sites. The drawing is the property of Mrs. Clara Hendel of Colchester, Illinois, only living granddaughter of Lucy Mack Smith.

Although the work is unsigned, and nothing is known about the artist, it appears that the drawing was made sometime after the deaths of her sons Joseph and Hyrum Smith, in 1844. She died at Nauvoo, Illinois, May 5, 1855.

The picture was the property of Lucy, the Prophet's sister, who passed it on to her daughter, Mrs. Hendel, who is now eighty-one years of age.

The only likeness of the Prophet's mother known to the Church has been an artist's conception. This drawing may therefore be the only authentic portrait of Lucy Mack Smith.

A photographic copy of the drawing has been received at Church headquarters.

Patriarch to the Church Assumes Duties

Patriarch to the Church, Joseph F. Smith assumed his full-time duties at his office in the Church administration building early in January. At the time of his appointment he was head of the speech department at the University of Utah. He recently addressed a meeting of the National Association of Teachers of Speech in Chicago.

Trees from Cumorah Go To Historic Spots

During 1942 upwards of seventy evergreens, shrubs, and rosebushes were taken from the grounds of the Hill Cumorah and transplanted to the Peter Whitmer farm, where the Church was organized April 6, 1830.

In the exchange of trees two sugar maples were taken from the Joseph Smith farm, Palmyra, to the Whitmer farm, and a red maple to the Hill Cumorah as part of the Relief Society centennial plan. In return, evergreens from the Hill were taken to the Joseph Smith farm.

Other features of the beautification program included the planting of evergreens and shrubs from the Hill Cumorah at the Martin Harris farm, and the Cumorah and Sampson farms, adjoining the Hill, both part of the Church property in that section.

A similar program of beautification is planned for next spring.

Chesley Gordon Peterson, Lieutenant Colonel at 22

By La Verl Christensen

On far-scattered battlefields, Latter-day Saint young men are fighting with fellow Americans to preserve this country's way of life, emulating heroic forefathers by whose blood the democratic standards were won.

Among these young Mormon war heroes is Chesley Gordon Peterson of Santaquin, Utah, former Brigham Young University student, who at 22 is a lieutenant colonel in the United States Army Air Corps in England.

Lieutenant Colonel Peterson, a modest, likeable farm boy, rocketed into fame as a member and commander of the original American Eagle Squadron of the Royal Air Force. Piloting fighter planes, he had made 110 sweeps across the English Channel prior to a visit to his native state last autumn. In all his aerial warfare he has never been seriously injured although several times his plane has been "shot up," and on one occasion he parachuted from a doomed Spitfire into the English Channel.



Courtesy, The Provo Herald

LIEUTENANT COLONEL CHESLEY GORDON PETERSON

He was credited with downing seven enemy planes and probably six more. For his achievements he was decorated by King George VI with the distinguished flying cross March 10, 1942. Later he received the coveted distinguished service order.

One of the youngest U. S. lieutenant colonels, Chesley returned to England in November to be executive operations officer of the three Eagle Squadrons, which have been transferred from the R.A.F. to the U. S. Army Air Corps.

Late in January, the United States Junior Chamber of Commerce named him one of the ten outstanding young men of the year.

Chesley, son of Mr. and Mrs. Brigham Peterson, received the motivation to become a flier when at the age of nine he went up with a pilot who had landed a "rickety" little plane on the Peterson farm.

He never lost sight of his goal. After two years at BYU he took preliminary flight training and headed for England on his twentieth birthday, August 10, 1940, to join the Royal Air Force.

As a Boy Scout Chesley pursued merit badge examiners over half the county to become Santaquin's first Eagle Scout. At Payson High School he was student body president at sixteen and was prominent in music, dramatics, and athletics.

Melvin A. Openshaw, until recently bishop of the lieutenant colonel's ward for many years, said: "Chesley has been outstanding throughout his life, and I am sure he attributes much of his success to the principles learned as a member of the Latter-day Saint Church."

Word of Wisdom Anniversary

February 27 marks the one hundred tenth anniversay of the Word of Wisdom. The revelation, which forms Section 89 in the Doctrine and Covenants, was received by the Prophet Joseph Smith February 27, 1833, at Kirtland, Ohio.

New Church Radio Series Begun

Elder Stephen L Richards of the Council of the Twelve is being heard currently in a new series of Church radio programs, "The Church in War and Peace," originating every Sunday at 9:15 p.m. MWT, from KSL. Organ selections by Alexander Schreiner and special music under the direction of J. Spencer Cornwall accompany the program, which is broadcast from the Tabernacle. The series is successor to the informal discussions on vital problems which were being featured on the Church radio hour.

(*Continued on page* 94)

(*Continued from page 93*)

B. Y. U. Drops Events to Cut Travel Load

WARTIME conditions, particularly transportation restrictions, have led Brigham Young University to cancel five major conferences and contests for the duration: Leadership week; the invitational track, field, and relay carnival meet; the intermountain journalism conference; the intermountain commercial contest; and the intermountain speech tournament and drama festival.

Dolls to Depict Mormon Migration

RE-CREATION of the Mormon migration in miniature, with Brigham Young as the leading figure, is nearing completion by Lewis Sorensen of Los Angeles. The completed group will be presented for permanent exhibition at the Utah State Capitol building. The miniatures, ranging in height from eighteen to twenty inches, are the hobby of this Los Angeles dress designer.

First-Aid Kits Urged for Homes

WARD and stake Relief Societies and all Latter-day Saint families in "war risk areas" are being urged to provide general and family first-aid kits and to train persons in their use.

A recently issued bulletin by the Relief Society treats the following topics: first-aid kits for families in war risk areas; first-aid supplies for Relief Societies in war risk areas; survey to list available supplies for emergency care in war risk areas; call for women to become first-aid instructors; Relief Society charity fund to be used in filling quilt assignments of Church Welfare committee; Relief Society home nursing classes; list of trained and practical nurses to be kept current; adequate bedding for all Latter-day Saint families; procedure for requisitioning materials from bishops' storehouse.

Doctrine and Covenants Quoted At Academy Formal

CADET Joseph K. Everton of the U. S. Coast Guard Academy at New London, Connecticut, writes that he used Doctrine and Covenants section 136, verse 28 as a decorative quotation gracing the academy's annual Thanksgiving formal. The passage, part of the instructions given through Brigham Young to the Saints at Winter Quarters as they started on their trek westward, elicited a good deal of favorable comment and inquiry. The quotation:

> If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

"Shall Run and Not Be Weary . . ."

IN May, 1942, when the English Commandos were being much publicized, one was reported to have set a record for a two-mile run of fourteen minutes, twenty seconds—dressed in full uniform and equipped with fifty-pound pack and nine-pound rifle. In officers' training school, Latter-day Saint J. Earl Kuttler, now lieutenant in the quartermaster corps, Ontario, California, equalled the record in practice. At the invitation of his commanding officer he participated in an official run and set the record time of thirteen minutes, thirteen seconds, similarly dressed and equipped.

Lieutenant Kuttler's outstanding performance led to interested questioning. The commanding officer was particularly impressed by a promise quoted by Lieutenant Kuttler—and his implicit faith in it—to the effect that he should "run and not be weary, and walk and not faint." The Word of Wisdom made way for a discussion of Mormonism at some length with his superior.



MISSIONARIES LEAVING THE MISSIONARY HOME DECEMBER 12, 1942

Front row (from left to right): Mrs. Luella Adams Moore, Janell Warner, Mrs. Efreda A. Malan, Mrs. Zeneth G. Israelsen.
Second row: Clarence E. Moore, President Don B. Colton, Alexis B. Malan, William M. Hansen.
Third row: Earl R. Wilding, Clendon E. Gee, William E. Berrett, instructor, Asahel W. Burk.
Rear: Seth M. Jones.

ATTENTION! L. D. S. SERVICE MEN

IT will be appreciated if presidents of stakes and bishops of wards will acquaint servicemen with the facilities mentioned below:

A reading room, writing room, music and game facilities are provided for your leisure time enjoyment at the "Home For L. D. S. Service Men," 41 North State Street.

You are invited to use the facilities daily from 4:30 to 11 p.m. and Saturdays and Sundays from 1 p.m. to 11 p.m. You and your male friends are urged to use these comfortable rooms in your leisure time.

Excommunications

THE following excommunications have been reported to the office of the Presiding Bishopric during the past month:

Wilhelmina Jacoba DeBuizer Fillippi, born July 19, 1910. Excommunicated in East Orange Ward, New York, November 24, 1942.

Adrian Leonard Kearl, born April 11, 1900 at Lake Town, Utah. Excommunicated November 2, 1942 in Ogden Twenty-first Ward, Ogden.

Maude Emma M. S. Richards Lackey, born January 13, 1877. Excommunicated December 21, 1942 in Peoria, Illinois, Northern States Mission.

Phyllis Anthea Coburn Nyborg Priebe, born April 11, 1908. Excommunicated December 21, 1942 in Peoria, Illinois, Northern States Mission.

Lavona Rugg, born December 25, 1920. Excommunicated April 29, 1942 at Elmo, Emery Stake.

Bernice Edel May Smith, born March 5, 1897. Excommunicated September 21, 1942 at Indianapolis, Northern States Mission.

Thelma Sutrella Richards Tohme, born September 26, 1913. Excommunicated December 21, 1942 in Peoria, Illinois, Northern States Mission.

Edna May Tonek, born October 5, 1901. Excommunicated December 3, 1942 at Bridgeport, Connecticut, New England Mission.

Southern Arizona Wards Make Soldiers Welcome

THE mutual superintendents of the Tucson and Binghampton Wards of the Southern Arizona Stake are interested in contacting Latter-day Saint service men who are stationed at or near Tucson, Arizona. If one has a friend or a member of the family stationed there, send his name and address to Oscar Tenny, 3037 E. Speedway, Tucson, Arizona, or Joseph E. Clawson, Route 1, Box 280, Tucson, Arizona.

L. D. S. Meeting Places in Northwest

FOLLOWING is a list of Latter-day Saint meeting places located near the war defense centers and training camps in the Pacific northwest:

Spokane, Washington: Fifth and Howard Streets; N. 4221 Martin Street
Yakima, Washington, Y. M. C. A., 6 South Fourth Street
Ellensburg, Washington, I. O. O. F. Hall, 302 North Pine Street
Vancouver, Washington, L. D. S. Building, 502 East Eighteenth Street
Bellingham, Washington, Forrest and Cedar streets

Bremerton, Washington, Eighth and Hewett streets
Everett, Washington, Eighteenth and Baker streets
Olympia, Washington, 1214 Adams Street
Tacoma, Washington: Eighty-third and Park streets; North "L" and Steel streets
Seattle, Washington: First North and Roy streets; Fiftieth and Tenth N. E. streets; Forty-fourth S. W. and Andover streets; 5321 Seventeenth South
Renton, Washington, Pythian Hall
Vancouver, British Columbia, 804 East Fourteenth Street
Chehalis, Washington, Main Street opposite Bank
Shelton, Washington, (Albert L. Ferwerda, 1624 Ridge Road)
Ferndale, Washington, (Herbert Munson, Route 3, Ferndale)
West Kelso, Washington, Catlin Community Hall, Eighth and Main
The Dalles, Oregon, Eagles Hall, West Second Street
Corvallis, Oregon, Seventh-Day Adventist Church, Sixteenth and Jackson streets
McMinnville, Oregon, Seventh-Day Adventist Church
Astoria, Oregon, Odd Fellows Lodge, Tenth and Commercial streets
Portland, Oregon: S. E. Thirtieth and Harrison streets; 313 N. E. Failing Street; 1523 S. E. Tacoma Street; S. E. Sixty-fifth and Holgate streets; University Club Community Hall, 7703 North Hereford
Eugene, Oregon, Tenth and Tyler streets
Salem, Oregon, 660 North Cottage Street
St. Helens, Oregon, (Frank F. Klinger, Houlton)
Hood River, Oregon, Knights of Pythias Hall, Third Street between Oak and Cascade
Moscow, Idaho, L. D. S. Institute
Sandpoint, Idaho, Corner Alder and Fourth streets
Kellogg, Idaho, Methodist Church, Division and Market streets
Wallace, Idaho, Corner Seventh and Bank streets
Coeur d'Alene, Idaho, Ninth and Wallace streets

Jenson Autobiography Goes to Church Libraries

COMMEMORATING the ninety-second birthday of the late Assistant Church Historian, Andrew Jenson, the Andrew Jenson Memorial Association sent copies of his *Autobiography* to each of the 1242 wards and branches of the Church, and to all missions in the United States, Canada, Mexico, and the Hawaiian Islands, to be added to their libraries.

B. Y. U. Library Shows Growth

THE Heber J. Grant library at Brigham Young University now contains 126,785 volumes, it has been announced by Anna Ollorton, librarian. In addition the library has more than fifty thousand pamphlets and bulletins.

During the past year emphasis was laid on acquiring new books dealing with Utah, Latter-day Saints and their philosophy, the Book of Mormon, and archeology.

Carpets, Furniture Installed in Temple

THE Idaho Falls Temple was closed to the public in late December to allow workmen to finish laying carpets, install furniture, and complete murals. After the work is finished it is expected that the building will be reopened to the public until it is dedicated.

Those Who Have Passed Away

THOMAS L. WOODBURY, sixty-nine, missionary in Tahiti 1893-96, and president of the Tahitian Mission in 1935, died December 31, in Salt Lake City.

Top: Conjoint missionary meeting of the Texas and Spanish-American missions, November 10, 1942, at Houston, Texas. Visiting authorities were Harold B. Lee of the Council of the Twelve and Antoine R. Ivins of the First Council of the Seventy. Present were President and Sister William L. Warner of the Texas Mission and President and Sister David F. Haymore of the Spanish-American Mission.

Bottom: Florida District missionaries in conference at Jacksonville, Florida, November 14 and 15, 1942, during a tour of the Southern States Mission by Nicholas G. Smith and Sister Smith in company with President William P. Whitaker and Sister Whitaker.



Auxiliaries Appeal to Mothers, Daughters

"A MESSAGE of Friendliness and Solicitation" is the name of a small pamphlet recently published by the Relief Society and Y. W. M. I. A. appealing to mothers to make use of the existing Church agencies to keep their daughters affiliated with the auxiliary organizations, and to aid them in the social problems that accompany war conditions.

Buildings Dedicated

THE Midvale Second Ward Chapel of the East Jordan Stake was dedicated January 3, by Dr. Richard R. Lyman of the Council of the Twelve.

Elder Charles A. Callis of the Council of the Twelve dedicated the Montebello Ward, Pasadena Stake, chapel, November 29, 1942.

Memorial Fund Goes to War Bonds

SIX hundred dollars, raised by Daughters of the Utah Pioneers residing in southern California towards the erection of a monument in honor of the original Mormon Battalion, has been invested in United States war bonds. The erection of the monument on Moore Hill in Los Angeles has been postponed for the duration.

California Mission Appoints Coordinator

ELDER SAMUEL L. TYLER has been appointed coordinator for L. D. S. servicemen and defense workers who have left their homes and are now stationed or working within the confines of the California Mission. Elder Tyler has been released from all other missionary work to aid these people in becoming active in the Church organization nearest them.

Missionaries Released in December, 1942, and Others Not Previously Reported

Brazilian: Joseph Moore Nelson, Salt Lake City; Lionel M. Farr, Washington, D. C.; Glenn Frank Blaser, Logan, Utah.

California: Eva Thelma Bowen, Salt Lake City; Merlon S. Christensen, Wendell, Idaho; Alberta Farrimond, St. Anthony, Idaho; Grant L. Judd, Hoytsville, Utah; Louise E. Keiser, Salt Lake City; Frederick Loertscher, Salt Lake City; Norman McKee, Salt Lake City; Virginia E. Myerhoff, Salt Lake City; Robert C. Patch, Minneapolis, Minnesota.

Canadian: George Kenton Donaldson, Salt Lake City; Jay W. Galbraith, Kaysville, Utah; Gordon Maynor Hicks, Portland, Oregon; William J. Naylor, Salt Lake City; Alma LaMar Sayer, Idaho Falls, Idaho; Maitland J. Stewart, Los Angeles, Calif.; Thurston P. Smith, Cardston, Canada.

Central States: Luella McAllister, Midvale, Utah; Robert W. Anderson, Ogden, Utah; Dean Tingey Kunz, Bern, Idaho; Sylvester E. Hart, Raymond, Idaho; Garth L. Lee, Salt Lake City; Milton David Rogers, Blanding, Utah; Richard W. Tracy,

(*Continued on page 117*)

Editorial

Against the World

It was said of Ishmael, before he was born: "his hand will be against every man, and every man's hand against him" (Genesis 16:12). There are some people who remind us of this—people who are against the world and who think that the world is against them. But there are some things that all honest men are against—our thoughts, our voices and our feelings are set against the evil that is abroad. We resent the brutality that has been unloosed. We resent the thought of starving millions, of persecution and oppression. We resent waste and inefficiency, indecision, corruption, disloyalty to trust. We resent loose-living, evil-thinking, injustice. We are against every malady, every difficulty, every trouble, every malpractice and every evil that stalks the earth.

But perhaps it is time to remind ourselves that it isn't enough to be against something bad. You must be for something good. You could sit at home in your rocking-chair and be against everything—your neighbors included—and still not accomplish any good purpose. To be really effective you must be actively for something. If there is a great evil abroad in the world—and there is—the only way to get rid of it is to see that it is replaced by a great good. Evil will not run from a negative attitude. If you're against slavery you must do something for freedom. If you're against falsehood, do something for truth.

To eradicate wrong ideas we must plant right ideas, and to make the world what it should be, we must crowd it so full of positive good that evil will be ashamed to show its face. We must make freedom so utterly real for all men that no tyrant could ever promise them anything that would sound better.

There are many people in the world who are against evil, who will probably never reach the heaven they expect and who will wonder why, and then perhaps someone will tell them that it isn't enough to be against things. Said the Savior of mankind: "He that is not with me is against me" (Matthew 12:30). Evil isn't content with being passive. Evil is an active force. And those who would see righteousness cover the earth must also set in motion an active force. And so, if you're against the evils of the day, do something about it.

—*R. L. E.*

"A Stranger Will They Not Follow"

We have come again to the month of February, which recurrently reminds us of Washington and Lincoln—and being reminded of them, we are also reminded of other personalities and principles associated with them and the nation they served.

It is a well-known fact—so well-known that the re-utterance of it would seem to be trite—that the strength or the weakness of a nation runs right through the very fibre of its people, down to the last town and village and hearthside. Nevertheless, it is also true that strong peoples have been led to their ruin by false or misguided leaders, and that weak peoples have been led to better things by strong and wise leadership—all of which impresses upon us the profound importance of men's choosing wisely whom they will follow. There are many marks of a great leader and there are many peoples who are in grievous difficulties because they have followed bad leadership willingly or otherwise. Indeed, this question of leadership holds the key to most of the world's troubles in our generation and in all generations, in all phases of life; and since those who follow, suffer or gain by their leadership, it would be well to know some of the things we should look for.

First of all, we should know that a good leader is one who does not consider his power of greater importance than the welfare of his people; nor does he seek to enslave those he professes to benefit; nor does he place political considerations above the common cause, nor his own ends above a united effort; nor would he ask others to sacrifice without also being willing to sacrifice. Nor would a safe leader hold creedal formalities above righteousness, the letter above the spirit, or man-made dogma above revealed or demonstrated truth.

A safe and good and great leader trusts his followers with the truth, and feeds them nothing else. It was the Savior of mankind who said: "For they know his voice. And a stranger will they not follow" (John 10:4 and 5). And somehow all peoples, out of the experience of their own lives, and out of the testimony of generations gone before, must learn to recognize and to follow those voices that beckon them to destinations that are worth traveling toward, to places that are worth reaching for, where promises find fulfilment, and where the substance of enduring happiness is not always just over the next hill.—*R. L. E.*

Recreation in the Home

All the auxiliary organizations of the Church have united in the preparation, publication and distribution of a useful and significant one-hundred-thirty-eight-page booklet, *Recreation in the Home,* which meets a genuine need in an able and practical way.

It must now be clear to all of us that we are going to be increasingly dependent upon ourselves for many things which we have more or less thoughtlessly become accustomed to paying others to do for us. Happily among those things for which we shall now have renewed personal responsibility is the recreation of our own families under the hallowing influence of our own roofs. This fact cannot help but create a stronger family bond, and return again to the sphere of the home, where it belongs, a renewed influence in the development of character and in the shaping of moral and social standards, ideals and attitudes. For making available to the whole Church at this time an effective aid to this end, the executives of all the auxiliaries, and their associates, are to be warmly congratulated.—*R. L. E.*

EVIDENCES AND RECONCILIATIONS

lxiii. What Is An Angel?

THE constant care of the Lord for man is a fundamental tenet of the Church. Though left with his free agency to work out his salvation, man is never beyond the loving watchcare of his Heavenly Father. Man's perversities are often overruled by the Lord, so far as eternal law permits. Justice and mercy travel hand in hand. The love that led the Father to formulate the plan of salvation is in full operation as weak man meets the experiences of mortality. Man is really never alone, for divine power is always within his reach.

Divine guidance may be communicated to man in several ways. God, the Father, may appear, Himself, as He has done at the opening of dispensations of the gospel. More frequently His Son, Jesus Christ, has appeared. On many occasions, messengers have been sent out from the spiritual domain to help men on earth. Often, mortal men have been inspired to help their fellows. Usually, however, the divine message is conveyed by the Holy Spirit, the influence radiating from God and touching every part and personality in the universe. Any or all of these means of communication have been employed in the wisdom of the Lord.

Numerous references to angels are found in the sacred scriptures, ancient and modern. In the Bible, angels ministered to Abraham, Jacob, Gideon, Elijah, Zachariah, and many others. In the Book of Mormon, angels ministered to Nephi, to the son of Helaman, to the twelve disciples, and to multitudes of others. In modern days, angels appeared to Joseph and others; and in the revelations to the Prophet, angels and their functions are repeatedly discussed. There can be no question about the important functions of angels in the course of human salvation.

There is, however, much confusion in the use of the term angel. Yet, an examination of sacred history makes clear that under the most general definition, angels are personages out of the spirit world, sent to earth as messengers of the Lord. This is in full accord with gospel doctrine. The spiritual, invisible world, out of which man comes and into which he returns, is filled with uncounted hosts of such personages. There can be no reason why the Lord may not use them for His purposes in accomplishing the plan of salvation for his earth-children. Indeed, angels residing in the presence of God (D. & C. 130:7) are waiting to be sent forth in connection with this great work (D. & C. 86:5). Angels were sent to commit the gospel in this as in former dispensations (D. & C. 27:16, 35; 20:10). God calls by the ministering of angels (D. & C. 43:25). They may minister also to personages in heaven (Psalms 103:20). With respect to the earth an angel is a messenger of God, to assist in consummating holy purposes. He is a "ministering spirit" (D. & C. 136:37).

The term "angel" is applied to different classes of beings. Some appear to be spirits which have not yet attained to the earth estate, and do not possess celestialized earthly bodies. Others are personages who have lived on earth, but have not yet been resurrected. A third class are those who have gone through the earth experience and have been resurrected, as Moroni, who visited the Prophet Joseph Smith. In all likelihood, personages, known as angels, are used according to their fitness to serve.

A passage in the Doctrine and Covenants gives a more restricted or technical definition of an angel. "Angels . . . are resurrected personages, having bodies of flesh and bones" (D. & C. 129:1). This is confirmed by the doctrine that persons who have won the right to enter the celestial glory, but have not been sealed in marriage cannot receive the highest exaltation. They "are angels of God forever and ever" (D. & C. 132:17). This may be the most accurate definition of an angel.

The duties of these messengers of God are many and varied, as set forth in Holy Writ. They may announce the truths of the gospel, or convey special messages to individuals or nations. They may act as guardians to protect the righteous, or agents to inflict divine penalties upon the wicked. They may come, as at the beginning of a dispensation, with authority to bestow the Priesthood or to help in the development of the organized Church. In short, they go and they do as they are bidden.

The angels of God, or their influence, always come in light. It may be light to the eyes if it be a personal appearance, or the light that leads to righteous works if it be a spiritual message. It is an interesting observation of the Prophet Joseph Smith that "angels who minister to this earth . . . belong or have belonged to it. . . . The angels . . . reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord" (D. & C. 130:5-7).

Satan also has his messengers. The hosts who fell from heaven in the pre-existent council are busily engaged in opposition to God's purposes for man's salvation. They are sent out to lead men into sin. They are angels of untruth, therefore of evil. They feed on lies.

These evil "angels" use deception as their main tool of destruction. They simulate all that is good. They urge the satisfaction of sensuous appetites. In the words of Brigham Young, they tell a hundred truths so that the one lie may be accepted. Sometimes they may come as angels of light, in borrowed or stolen raiment. Always they fail to reveal themselves as they are.

Satan and his evil angels are bodiless. That is their heavy punishment. Their power, now and hereafter, is greatly limited by this lack. Therefore, they often seek entrance into human bodies, even bodies of lower animals. Whenever this occurs, the individual thus made to share his body is caused much agonized suffering.

However, one does not really need to fear the angels of evil. They are essentially cowardly. They fear light and truth. Darkness and untruth are their native habitat. Their successes always come when the mind of man is darkened by unbelief or unholy practices. A resolute determination to have

(*Concluded on page* 127)

HOMING

CONDUCTED BY MARBA C. JOSEPHSON



By Lilliace M. Mitchell

At a church party a few weeks ago a little group clustered together and chatted casually of this and that and anything that popped into the minds of the crowd.

"My grandmother told me that after church on Sunday, my grandfather used to invite five or six people to come home for Sunday dinner," said one.

"That must have been on a farm," said someone else indulgently. "Imagine inviting five or six people to come home to a small apartment for Sunday dinner in the city! But it must have been lovely. Friendly and all. Hospitality today is as dead as a dodo."

"Anyone who has a kitchenette could invite one guest," the first insisted stoutly.

"What a surprise it would be," the second laughed, "if someone said to me, 'Come home to dinner with me, Clara.' I'd be so surprised, I'd stutter."

"What would you stutter? Yes? Or no?"

"Yes," said Clara simply. "I was reared in a small town two hundred miles from here. I—"

"Start stuttering, Clara," cut in the other. "Come home with me after church. Next Sunday. Yes?"

"Yes!" said Clara.

One of the great psychological differences between the child and the adult is that the child is always expecting a pleasant surprise, is always on the lookout for it. Adults, on the other hand, are tired and have assumed that surprises are usually unhappy surprises. Thus when the doorbell chime sounds, the average adult exclaims, "What now!" A telegraph boy at the door practically "floors" the older members of the family. So true is this that the youngest son of a large family said to me recently, "I'd send greeting telegrams on holidays but it simply scares Mother to death if the boy comes or if the voice on the phone says 'Western Union.' So—I have to let it go."

There is an old saying, "Never trouble trouble, 'til trouble troubles you." It is a good one. If we acclimate ourselves to expecting good instead of bad; if we open the door with a smile instead of a scowl, we just might happen to find that we would attract more good than bad.

Not one of you reading this can lay it aside without duplicating in your own memory the result of some other surprise that turned out with amazingly happy results. The success stories heard are not figments: they are facts that have developed because someone, somewhere retained the childlike attitude of expecting constantly a happy surprise.

The chief factor is to start the ball rolling by giving someone else a happy surprise. Try it!

Your Snapshots May Have Military Value

The Office of Strategic Services is on the hunt for photographs showing the terrain of foreign lands which may possibly become theaters of war. Anyone who ever took a trip to Europe, a world cruise, or lived at any time in the Orient, probably has snapshots which would be valuable to the government right now. It would be most useful if you would go through your photograph albums and select all foreign pictures which show as backgrounds landscapes, harbors, beaches, docks, manufacturing plants, oil storage facilities, railroad stations, yards, and tracks, and offer them to the Office of Strategic Services.

The pictures themselves should not be sent at this time, but letters should be written to the O.S.S., Station G, Box 46, New York City, outlining what you have in the way of photographs. A questionnaire then will be mailed you to be filled in with all the details of what your pictures show. Silhouette shots of islands, air views of cities and harbors, or photographs taken from heights are particularly valuable. Pictures will be returned after use upon request.



HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When washing men's and boys' work and school pants fold them, seams together and creases in place. Do this after the last rinse and run them through the wringer, bottom end first. With a little straightening, they can be hung to dry and will need very little or no ironing. Lightweight trousers may need two or three clothespins clamped on each side to hold the creases in place.
—*Mrs. R. P., Gooding, Idaho.*

When making new pillowslips for everyday use, try cutting embroidered designs from old, worn-out cases, and applique them on new ones with thread that matches or contrasts with that in the design. This will save time and make very attractive cases.—*Mrs.M. K., Miami, Florida.*

Try using two graham crackers in place of an egg when making pumpkin pie. It is much more economical and tastes just as good.—*Mrs. L. J., Ogden, Utah.*

When cleaning your piano keys, instead of using water, wring a rag out in milk and have the rag just damp so that milk won't get in between the cracks. This will prevent the keys from turning yellow.—*Miss L. P., Salt Lake City, Utah.*

Before hanging clothes out-of-doors on a cold day, wet your hands in vinegar and let it dry on. Your hands won't get so cold. It is also a good idea to heat the clothes pins in the oven to keep your fingers warm.
—*M. A. L., Ogden, Utah.*

For "Never fail, never fall" meringue, beat egg whites until stiff, add one-fourth cup sugar and two teaspoons of cold water to each two egg whites, add flavoring, spread and brown slowly or quickly, as you prefer.—*Mrs. B. S. R., Canandaigua, New York.*

After breaking three fine needles in an effort to hand-hem some good quality tubing, I thought of my mother's way of rubbing a mild white soap over the hem and—presto! easy going and fine hemming.

Soap rubbed on stubborn dresser or cabinet drawers may save calling in a carpenter or handy man.—*Mrs. L. A. B., Smithfield, Utah.*

To measure sticky substances like syrup, molasses, etc., grease the measuring cup first and the liquid will slip from the cup easily.—*Mrs. D. E. F. Newcastle, Utah.*

Heat the blade of the bread knife to cut perfect slices of warm bread, and turning the loaf on its side, make light easy strokes.
—*Mrs. C. S. S. Midvale, Utah.*

In wrapping packages, moisten the string used for tying. The string will shrink on drying, holding the package more securely.
—*Mrs. W. S. B. Evanston, Ill.*

COOKS' CORNER

By Josephine B. Nichols

Do your part on the home front by using quick, nutritious, and economical recipes.

Mexican Scramble

1 cup cubed left-over beef
1 No. 2 can whole kernel corn
1½ cups tomato juice
1½ teaspoons chili powder
3 tablespoons chopped onion
1¼ teaspoons salt
2 tablespoons fat

Let meat and onion brown slowly in fat. Add corn and tomato juice and seasonings and let simmer gently for thirty minutes. Serve in a ring of rice or spaghetti.

Sausage Loaf

1 cup sausage meat
1 cup canned tomatoes
1 cup mashed potatoes
2 cups bread crumbs
1 cup cooked beans
1 egg beaten
1 tablespoon fat
1 teaspoon salt
Dash of pepper
1 teaspoon sage

Mix all ingredients together, shape into a loaf, and bake in a moderate oven (375° F.) forty minutes. Serve hot with hot white sauce. Serves 12.

White Sauce

4 tablespoons flour
4 tablespoons butter
½ teaspoon salt
2 cups milk

Melt the fat; add the flour and salt and cook while stirring until smooth but not brown. Add the milk and cook in a double boiler until it thickens.

Spanish Omelet

6 egg yolks
6 egg whites
½ cup evaporated milk
½ teaspoon salt
Dash of pepper

Beat egg yolks until thick and lemon colored. Add milk and seasoning. Beat egg whites until stiff and dry. Fold whites into egg-yolk mixture. Pour into hot, greased omelet or frying pan. Cook over a low heat until omelet is golden brown on the underside. Place in a moderate oven (350° F.) until top is dry and firm. Turn out on platter. Serve at once with tomato cream sauce.

Tomato Cream Sauce

1 stalk celery
1 slice onion
1 bay leaf
1 cup tomatoes
1¾ cups white sauce

Add seasoning to the tomatoes and simmer twenty minutes. Rub through a sieve, then pour very slowly into hot white sauce.

Whole Wheat Cookies

1½ cups cracked whole wheat
1½ cups sifted flour
¾ teaspoon salt
¼ teaspoon cinnamon
¼ teaspoon nutmeg

(*Concluded on page* 100)



Mrs. Baron's "COBBLESTONE" PIE

More surprising than its name is this delicious apple pie suggested by Mrs. M. R. Baron. Try it now while apples are plentiful—and watch your family "dig in." And for the flakiest, tenderest crust you ever made be sure to use Enriched Globe "A1" Flour. It's absolutely dependable. Complete satisfaction guaranteed or your money refunded.

"COBBLESTONE" APPLE PIE



PASTRY

1 c. GLOBE "A1" FLOUR — ½ tsp. salt
Water (3 to 4 tbsp.) — ⅓ c. shortening

Sift flour, measure; add salt. Cut in shortening until about the size of peas. Add water, only enough to hold mixture together. Roll out to fit deep 9-inch pie pan.

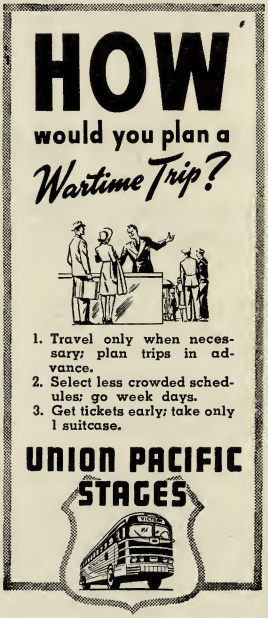
FILLING

1 c. sugar — 6 tbsp. GLOBE "A1" FLOUR
4 large tart apples — 3 tbsp. butter
1 tsp. cinnamon — ½ c. water

Pare and core apples, cut into quarters or eighths and arrange in pastry-lined pan to resemble cobblestones. Mix sugar, cinnamon, flour, and butter to form crumbs; add water, mixing thoroughly to a batter. Pour over apples. Bake in hot oven (450 deg.) 10 minutes; reduce to moderate (350 deg.) and bake until apples are tender.

A-1 FOR EVERYTHING YOU BAKE!





"When we got there the meat shelves were bare,

So we used

Milk White EGGS

Instead"

Yes, we agree: it is poor verse, but it's still a good tip. With red meat supplies diminishing rapidly, more and more families are realizing the many ways in which eggs can be used as the delicious main dish for meatless meals. Then, too, eggs contain much the same food elements as meats, plus even greater quantities of essential vitamins. "Milk White" poultry, too, are top quality for roasting, broiling, frying, or stewing.

Insist on

Milk White EGGS

your standard of quality

. . . Don't waste precious money on unknown brands.

IF CINDERELLA

had known about

RECREATION IN THE HOME

she would have been glad to stay at home.

There is fun for the family in this lively book. Don't fail to get a copy.

Available from all the auxiliaries.

Only twenty-five cents.

COOKS' CORNER

(*Concluded from page* 99)

¾ cup brown sugar
⅓ cup fat (melted)
½ cup chopped raisins
1 egg
½ cup milk

Sift the flour, salt, and spices. Mix the sugar with the fat and the raisins with the cracked whole wheat. Put all of these ingredients together and add the beaten egg and the milk. Stir until well mixed. Drop by teaspoons, about two inches apart, on greased pans. Bake in a moderately hot oven (375° F.) from ten to twelve minutes.

Chocolate Molasses Float Pudding

1 package powdered chocolate pudding
3 cups milk
2 egg whites
3 tablespoons molasses
2 teaspoons sugar
Dash of salt

Mix chocolate pudding with milk. Cook over low heat, stirring until it thickens. Remove from heat, cool and pour into serving dishes. Before serving, beat egg whites until stiff, beat in molasses gradually, then sugar and salt to make a meringue. Drop by large spoonfuls on top of pudding and decorate with slices of red gum drops.

Washington's Cherry Cake

½ cup shortening
1 cup sugar
½ cup broken nut meats
16 maraschino cherries, cut in quarters
2 cups flour (cake)
2 teaspoons baking powder
¼ teaspoon salt
½ cup evaporated milk diluted with ¼ cup cherry juice
4 egg whites

Cream shortening and sugar thoroughly. Mix nuts and cherries together and dredge with two tablespoons flour. Sift remainder of flour with baking powder and salt and add to creamed mixture alternately with diluted milk. Blend in nuts and cherries. Fold in stiffly-beaten egg whites. Pour into well-greased cake pan (8 x 8 inches) and bake in moderate oven (350° F.) fifty minutes.

THE OLD MAN'S STORY

(*Continued from page* 85)

tied the horse to a small tree, all the while keeping the thief covered with his gun and making him hold his hands high in the air.

Then he took the tie rope from around the horse's neck, flipped a loop over the thief's foot, tossed the rope under the horse's belly, and walked around to pick it up. Just as he did, the thief kicked at him. Port let his gun fall on that shin bone, accidentally on purpose, and as he raised up said, "If an' you want to ride out of this canyon sitting up, best you be careful." His hat had fallen off when he dodged that foot and his long hair fell down over his shoulders.

"Port Rockwell!" was all the surprised thief could say, and Port answered with, "Who else did you think would come after you, some school marm?"

WELL, Port tied that man's feet together under the horse's belly, led the animal up to where his was, took a long stake rope, tied it to the horse and the other end to his saddle horn, and with the prisoner leading the way, they started out for Port's ranch on Government Creek. When they got there Port's hired man helped get the thief loose, remove the saddles, and then Port had him place the man's horse in the stable while his own was put in the pasture. Did this for the fence was none too good. They took the saddles in the house and started supper. When it was ready those two men ate like hungry coyotes.

Supper over, Port dragged the man's saddle from under his bed, opened the saddlebags, and there was the gold still in the sacks with the seals not broken. He put these sacks and all the guns, except the one he carried, under a quilt on his bunk. Then he tied the prisoner's hands together behind his back, and removed the man's boots, tossed them under his bed with the saddles, motioned the prisoner to a bunk in the corner and told him to make himself comfortable.

He took his hired man outside and told him he was very tired and asked if the man could watch the prisoner during the night. The man said he could, so Port got a four-year-old club, put a chair just inside the door and told this man if the prisoner made any move, to wear the club out on him. Then Port flopped down on top of the bed, on top of the gold and the guns, and went to sleep. He woke once, but the prisoner was sleeping and the guard was awake, so he turned over and was dead to the world.

SLOWLY he came to realize a horse was running somewhere. He jumped up. The prisoner was gone. The guard was asleep in his chair. Out to the pasture he went, caught his horse, saddled it up, got the gold, which he put in his saddlebags, and rode away while the guard still snored like a hog in its wallow.

The Old Man's Story

Up Rocky-ridge he went and over the mountains into Rush Valley just as the sun was coming up. He could see the dust of the horse not six miles ahead of him, so he slowed up not to leave a string of dust the prisoner could see. Into Vernon he rode, for he had seen the dust just to the west of that town. No one had seen a man fleeing with no boots on his feet and a quilt for a saddle. He lost a lot of time but picked up the tracks of the horse about a mile above town and followed them over Goshen Pass across East Valley and through Twelve-mile Pass, where the tracks turned north towards Fairfield. It was getting dark, so he rode to the town. No one had seen the much-wanted man, and though the town was searched, they never found a thing.

Port got a fresh horse and rode on to Salt Lake. He turned in the gold, and the officials wanted him to give up the chase, for all they cared for was the gold, but Port said he would "never let no man" get away from him. He got another fresh horse and rode all over the valley but couldn't find anyone who had seen the prisoner.

Two days later a message came for Port. It was one of those not sent from any station but what they call a "jump message" sent from somewhere along the line. Don't know how it was done, but it came through and came from east of Salt Lake but west of Bridger. It bothered Port, for it kidded him about not being able to catch a man who had no boots and only a quilt for a saddle.

Port insisted on going east, but the officials would not give him permission. So he took a month's layoff and went out between here and Bridger. Some days later another message came for Port—another "jump message," but this one came from east of Bridger. It told him he was a failure and bid him goodbye.

Then one of those officials remembered a man who had worked for the company some months previous and how he was always experimenting with a homemade instrument. They were satisfied he was the man.

Port never again heard from that man and returned home a disheartened, discouraged man, but he never gave up the chase, for wherever he went he was looking for the only man who ever got away from him.

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Cherry-O Sundae: Vanilla ice cream in dessert dish. Pour on Tea Garden Drips Syrup. Garnish with Tea Garden Maraschino Cherries.

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Tea Garden Drips Syrup on broiled grapefruit! A new first course supper toner-upper to add swank and flavor, even to the best of dinners. Pour the Drips (famous for superb flavor on hotcakes and waffles) over the grapefruit. Pop it under the broiler. Top it with a luscious Tea Garden Maraschino Cherry. Eat and enjoy!

JELLIED HAM WHAT "AM"!

For a delightful, flavorful, quick meal, bake a thick slice of ham in an uncovered dish in a slow oven. When nearly done, spread ham with Tea Garden Red Currant or Mixed Fruit Jelly—and return to oven for a few minutes. Tea Garden Jellies add extra-flavor—wholesome goodness. They're a delicious preparation of fine table quality fruits.

TEA GARDEN MARMALADE-RICE PUDDING

Mix 1 cup cooked rice with 1 cup milk; let stand 10 minutes. Add 3 well-beaten egg yolks, ½ teaspoon salt, and 5 generous tablespoons Tea Garden Orange Marmalade; mix well. Fold in 3 stiffly beaten egg whites; pour into a casserole and bake in a slow oven (325°) from 45 minutes to 1 hour, or until firm. Serves 6.

INFORMAL BUFFET SUPPER

Informal entertaining is smart these days—and economical, too. It means less fuss. Less bother. More time for fun with your guests. What to serve? Try this:

Fruit Cocktail
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*Tea Garden Jelly-Peach Garnish
Scalloped Potatoes
Vegetable Salad Bowl
Corn Muffins
Tea Garden Orange Marmalade
Tea Garden Cherry-O Sundae

*Fifteen minutes before removing corned pork from the oven, surround with canned peach halves. Put a spoonful of Tea Garden Red Currant Jelly in each half; dust with cinnamon. Baste peaches once or twice with juices in the pan.



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Books for Young Folk

BY MARBA C. JOSEPHSON

SIMON BOLIVAR

(Elizabeth Waugh. Macmillan Company, New York. 1941. 323 pages. $2.50.)

To ALL who love the cause of freedom there must always be pleasure in reading of those who fought that liberty might come to any country or race of people. Certain names have added a lustre to the cause of democracy throughout the world. Washington, Lincoln, San Martin, and Bolivar are names that deserve justly to be on the tongues of all Americans.

This biography of the great South American liberator is well done, breathing a spirit of romance and adventure enough to stir the hearts of young people and to fire the minds of older folk. Left fatherless at the age of three and motherless before he reached nine years of age, he was the darling as well as the problem of an uncle, his brother, and two elder sisters. The story of his study, his travel, and his final struggle for the cause of liberty should be known by all who love freedom and democracy.

HEROINES OF THE SKY

(Jean Adams and Margaret Kimball. Illustrated. Doubleday, Doran. Garden City, New York. 1942. 295 pages. $2.50)

This volume, eagerly awaited, will be of great interest to young women who are interested in either aviation or biography. In addition to the sketches of the well-known aviatrixes: Amelia Earhart, Anne Lindbergh, Jacqueline Cochran, there are sketches of others not so well known, and there is a foreword which traces the history of women in aviation.

The book is well written, and fairly written, the authors recognizing the necessity of dealing in truth, not flattery.

UP THE HILL

(Marquerite de Angeli. Illustrated. Doubleday, Doran. Garden City, New York. 1942. 88 pages. $2.00.)

This is another beautiful book by a recognized author who does her own illustrating. Moreover, this book will help materially in teaching all Americans to respect the newer citizens who have come to this country. Aniela, the little sister, was particularly eager that her brother Tad should have his chance to study art. But it was hard to convince Father that there was enough money in art that one of his children should follow that profession. How Aniela accomplished the seemingly impossible makes worth while reading.

THE SECRET OF THE ANCIENT OAK

(Nolo. Illustrated. William Morrow and Company, New York. 1942. 40 pages. $2.00.)

This story is one to become truly excited over, for as a fable it points its message to young and old, to everyone who can learn the truth of the statement that in fighting evil all must stand together.

THE JUST SO SERIES

(Rudyard Kipling. Illustrated. Garden City Publishing Company, New York. 1942.)

There are four of the *Just So Stories* that have been brought out as individual, well-illustrated books which all children should own. They include: *How the Rhinoceros Got His Skin, The Elephant's Child, How the Leopard Got His Spots,* and *How the Camel Got His Hump.* No person should consider himself well educated until he has read the *Just So Stories*—and those who have not been educated can begin right now with this set and read it to themselves and their children at the same time.

A CHILD'S GARDEN OF VERSES

(Illustrated. Robert Louis Stevenson. Garden City Publishing Company, New York. 1942.)

As staple as bread and butter is this collection of verses by Robert Louis Stevenson. This is a particularly happy edition because the illustrations are both plentiful and appealing. No one can outgrow the affection he feels for these poems, and children should be introduced to them early in life.

INSIDE OUT

(Gertrude E. Mallette. Illustrated. Doubleday, Doran. Garden City, New York. 1942. 278 pages. $2.00.)

Mystery—what teen age girl does not thrill to that word! And the mystery develops when Linda Sherrell developed scarlet fever and had to remain housebound for four weeks But with the aid of a pair of strong field glasses and an active mind, Linda became a very important part of the unraveling of a mystery.

BOOK OF MODERN WARPLANES

(A collection of paintings of the world's latest fighting aircraft. Harold H. Booth. Garden City Publishing Companv, New York. 1942. $1.00.)

The author-illustrator of this book is particularly well-qualified for the work because he served in World War I and squadron leader in World War II. Those who wish to be informed concerning the latest kinds of planes will find this book invaluable—and children will adore it.

TRAVELER'S CANDLE

(Florence M. Updegraff. Harcourt, Brace and Company, New York. 1942. 237 pages. $2.00.)

This book deals with the colonial life of the 1680's in Rhode Island. Although fictitious, the principles incorporated into the story are true, for they are those principles for which our country has stood ever since: understanding, religious freedom, freedom of thought, and freedom to work at a chosen vocation. Through the family of Joshua Mapes, a candle maker, these principles are made clear in a most dramatic way.

QUITE CONTRARY

(Mary Urmston. Doubleday, Doran. Garden City, New York. 1942. 279 pages. $2.00)

This story of Sandra Carlin, who was "quite contrary," when it came to making people want flowers as wells as vegetables, will prove most interesting and stimulating to young people. There is legitimate excitement enough for anyone as well as an insight into the florist's business. In addition, a wholesome, up-to-date budding romance between hard-working Sandra and

Phil Kent will keep girls from fourteen to sixteen reading until they get the good from the novel.

LULU MEETS PETER
(Charlotte Steiner. Doubleday, Doran. Garden City, New York. 1942. $1.00.)

THIS picture-story book of Lulu and Peter will while away many a pleasant hour for tots. Lulu and Peter both went sleighriding, and they went with their dogs, which were exactly alike. How the scramble became unscrambled will prove interesting to very young readers.

JERRY FOSTER, SALESMAN
(Elmer E. Ferris. Illustrated. Doubleday, Doran, Garden City, New York. 1942. 266 pages. $2.00.)

TO those who read *Jerry of Seven Mile Creek* and *Jerry at the Academy*, this book is a natural, for it continues with the hero of these books and takes him into his vocation and shows that although there are plenty of difficulties in the earning of a livelihood, there are also plenty of pleasures resulting from the competition. But when time came to decide whether he would go back to the university or stay on at his selling, he had a really serious fight with himself. It will be good tonic for most young folk of high school age to read of Jerry's battle.

FOX ISLAND
(Kathrene Pinkerton. Illustrated. Harcourt, Brace and Company, New York. 1942. 195 pages. $2.00.)

THIS story of the Canadian wilderness by one who has spent much time there will make fascinating reading for young folk. The story centers around the Jackman family: parents, fifteen-year old Ann, and twelve-year old Philip. Mr. Jackman wished to direct a fox farm. How he and the children managed to make their farm without any money makes an exciting story.

THE STREET OF THE CITY
(Grace Livingston Hill. Lippincott Company, Philadelphia. 1942. 314 pages. $2.00.)

FOR a Cinderella relief from too much of a prosaic life, girls will enjoy reading this book which deals with Frannie Fernley, who had to make her own way in the world —and whose way was a good way—her sister Bonnie and her mother, as well as kindly Lady Winthrop, and Valiant Willoughby.

ELIN'S AMERIKA
(Marguerite De Angeli. Illustrated. Doubleday, Doran, Garden City, 1941. $2.00.)

THIS story of Elin Sigstedt and her family who came to America from Sweden in 1648 is full of interest, for it rebuilds a period of American history that all are prone to forget. All would have been well for Elin, if only there had been a girl of her own age with whom she could share her secrets and her discoveries. And in the story the author tells us how finally that dream came true.

Children from seven to ten will find this a delightful story.

BUILDING YOUR PERSONALITY
(Hattie Marie Marsh. Prentice-Hall, New York. 249 pages. $2.50.)

DIVIDING the subject into eight parts, the author treats completely and interestingly the various aspects of personality: speech, poise, dress, beauty aids, grooming, etiquette, and health—vital parts of personality.

The book is designed for both textbook and work book procedures. If the reader or student will faithfully work out the problems, she will find the book of inestimable value.

THE STORY OF SIMPSON AND SAMPSON
(Munro Leaf. Illustrated, The Viking Press, New York City. 1941. $1.50.)

THE inimitable pair of Munro Leaf and Robert Lawson have done it again. *Ferdinand the Bull* was their first barnstorming book. *Wee Gillis* did a repeat. And in this story of the twins—one good and the other bad—they have told a story to delight all.

FUN FOR BOYS AND GIRLS
(Cappy Dick. Illustrated. Greenberg, New York. 1942. 182 pages. $2.00.)

THIS book is well subtitled, "A grab bag for youngsters from 6 to 14," for it will provide all kinds of amusing and educational things to do for this difficult age when bodily growth demands a physical outlet. This volume, the November selection of the Junior Literary Guild, affords pleasant hours for those who must with increased rationing remain close to the home for their recreation.

THE STAR SPANGLED BANNER
(Pictured by Ingri & Edgar Parin D'Aulaire. Doubleday, Doran & Company, Garden City. 1942. $2.00.)

THE words of Francis Scott Key's immortal song will be blazoned on the hearts and impressed in the minds of all children who are fortunate enough to see it depicted in the beautiful lithographs and the attractive black and white drawings of these talented artists.

Nowadays we can afford to indulge in a little indoctrination when it comes to those things which we know to be good—and America is good—and her way of life should be preserved. This book will help young people develop the right attitude toward their country.

AGAINST ALL ODDS
(Marion F. Lansing. Doubleday, Doran and Company, Garden City, New York. 1942. 265 pages. $2.00.)

ALTHOUGH this purports to be for young readers, adults will find the volume most stimulating and worth while. Within its covers, the author treats the "Pioneers of South America," great men all, whose heroic enterprises will win a warm response in the hearts of North Americans.

We have known too little about the great Bolivar, Santos-Dumont, O'Higgins, San Martin, Sarmiento. This book deals with them, and with many others whose names we should know and honor.

Anyone who reads this book will have an increased respect for our South American neighbors.

MILLY AND HER DOGS
(Lena Barksdale. Illustrated. Doubleday, Doran and Company, Garden City, New York. 1942. $1.00.)

FIVE-YEAR old Milly likes all things about farm life—but she likes her eight dogs best of all because they are always ready to play with her when she wishes to play. Kindliness to animals is implied in this little book which very small children will enjoy.

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On the Book Rack

(*Concluded from page 92*)

NET IMPRESSIONS

(A. G. Keller. Yale University Press, New Haven, Connecticut. 1942. 349 pages. $3.75.)

THE life impressions—for that is what the *Net Impressions* are—of the Yale professor who has had a strong hand in the building of a science of sociology should be worth-while reading. And they are. Among the eighteen interesting chapters, written in easy, popular language, those on Science and Superstition, Plans and Planning, What is Happening to Religion, Sex Differences, What Makes Modern Marriage, and Youth, are particularly of general appeal. Running through the book is a plea for the use of the method of science in the study of sociology. One may not agree with all of Dr. Keller's conclusions, but the book is stimulating reading for the ordinary man, as for the sociologist.

—*J. A. W.*

VICTORY OVER FEAR

(John Dollard. Reynal and Hitchcock, New York City. 1942. 213 pages. $2.00.)

FEAR is one of man's ancient enemies. In our present unsettled world it is more dangerous than ever. To defeat fear there is need of such sane, scientific advice as this book gives. Dr. Dollard, of the Institute of Human Relations of Yale University, begins by saying "You can use fear or fear can rule you. This is the choice which everyone of us faces." Upon that proposition this book is built. He classifies the foolish or shadow fears of man as of (1) Failure, (2) Sex, (3) Self-Defense, (4) Trusting Others, (5) Thinking, (6) Speaking, (7) Being Alone. Then, in a series of chapters, using numerous illustrations from real life, he discusses the various manifestations of foolish fears in human life. It is a non-technical discussion for all who suffer from fear—and that is nearly all of us.

—*J. A. W.*

DESERT CHALLENGE, AN INTERPRETATION OF NEVADA

(Richard G. Lillard. A. A. Knopf, New York City. 1942. 388 pages and 9 pages index. $4.00.)

TRUE to its title, this is neither a textbook nor a travel guide. It is an interpretation of a state with marvelous resources and a colorful history. The author has caught the spirit of the desert and of the people who have sought to conquer it. He has massed into the pages of the book a vast amount of information, but in so attractive a style that facts and figures, which seem to be correct, only enliven the narrative or discourse. It is a book to be enjoyed at ease by all who love the American story, western history, man's courageous struggle with nature, or the vagaries of people under environments freed from the usual restraints. The seventeen chapters are grouped under five main headings: One of the Forty-eight, Blueprints of Creation, Horizon Seekers, Chasing a Dollar to Hell, and Wild West in Neon. Many Nevadans may feel that the author has told too much. A map of Nevada and forty-six well-selected and engraved illustrations add to the reader's enjoyment. The book is beautifully printed and bound.—*J. A. W.*

YOU MUST RELAX (Revised Edition)

(Edmund Jacobson, M.D. McGraw Hill, New York City. 1942. 261 pages. $1.75.)

THIS revised edition of an excellent book, published first in 1934, will be welcomed by the public. We live in an age of high nervous tension. We "must relax," if health, happiness, and lengthened life are to be enjoyed. The revision of the book means that it has been brought up-to-date; and a necessary chapter on war nerves has been added.—*J. A. W.*

SPEAKING OF MAN

(Michael F. Guyer. Harper and Brothers, New York City. 1942. 321 pages. $3.50.)

THIS book is one of the several now happily appearing which consider the relationship of the wealth of scientific truth to human life, living, and conduct. In this volume a prominent "biologist looks at man." What he sees gives new hope for happiness in a distraught world. Upon the foundation that human happiness is determined by physiological conditions, he sets forth man's place and possibilities. Democracy, with its economic and social worries, itself becomes a biological problem. Even in the higher spiritual realm, natural laws have their equivalents. The book, written in popular language, is filled with thoughts useful to man. Parents and teachers will read first the chapter on "The Educated Failure." In the sane reconstruction of the world, more scientists should be "speaking of men."—*J. A. W.*

POOR RICHARD COMES TO LIFE

(Arranged by Bessie W. Johns. Illustrated. The John Day Company, New York. 1942. 94 pages. $1.50.)

THE axioms of Poor Richard are perennially important—and this book which has assembled those axioms under general headings will make them doubly usable. Friends, women, doctors, and lawyers receive their meted allotment of quotations along with reading, marriage, thrift, and courage. In all, there are forty-one topical headings under which the adages are collected.—*M. C. J.*

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Stake Committee

IN some wards the bishops assign certain sections of the ward for ward teaching to each of the Melchizedek Priesthood quorums. This practice interferes with the regular Priesthood quorum program, and does not conform to the instructions from the Presiding Bishopric.

Ward teachers should be called individually by the bishop, and assigned by him to teaching districts for regular visiting.

The bishop may assign a supervisor over a section of the ward containing several districts. The report of work done should be made at the meetings called for that purpose, at which the bishop, supervisors, and teachers should be present.

Ordained priests and teachers in the Aaronic Priesthood should be assigned to do ward teaching. It is suggested, however, that these young men not be paired together or sent alone. Each one should be assigned to labor with an older and more experienced companion who bears the Melchizedek Priesthood. When advisable and expedient, deacons may be asked to assist in ward teaching.

Blood Donations

A GENERAL request has been made for blood donations for use in the army. Many of the quorum members who can and are between the ages of 18 and 45, might donate blood for this purpose if it is brought to their attention. You may learn the particulars and the proper place to report in your own community and then pass the word on to the membership.

Either the Office of Civilian Defense or the American Red Cross will have charge of the donation in your community.

Personal Welfare

Suggestions for the Personal Welfare Department of the Monthly Priesthood Leadership Meeting

THE individual record cards of quorum members announced in *The Improvement Era* for December, 1942, page 808, are now available without cost in the office of the Melchizedek Priesthood committee. When they were announced it was pointed out that upon the president of the quorum (the chairman of the Personal Welfare committee) rested the responsibility of securing the cards and of seeing that they were properly filled out, kept up-to-date, and put to their maximum use.

In the January, 1943, *Improvement Era*, page 41, under "Personal Welfare" it was "recommended that in the next stake leadership meeting, the Personal Welfare department give consideration to the method of putting into operation the proposed Individual Record System." Definite problems for solution were listed and it was suggested that the "files be brought to the next leadership meeting where their value and use" might "be considered."

The foregoing is, of course, repetition. The justification for it is that as of January 5, 1943, only thirty-eight out of the one hundred forty-three stakes in the Church have applied for the cards. It is therefore urged, that without further delay, the cards be obtained by the chairman of the stake Melchizedek Priesthood committee, that they be distributed in the Personal Welfare department of the next stake Melchizedek Priesthood leadership meeting and that the method of making them available for effective use be discussed, developed, and put into use.

Class Instruction

A RECENT survey indicates that there has been a general shifting of population all over the Church. Defense work has induced many quorum members to move to new centers, thereby causing them to lose touch temporarily with their quorums.

Since visiting delinquent members and building up class attendance are definite duties of this committee, it is advised that an effort be made to find these transferred members within your district and welcome them to your meetings. The quorum officers upon learning that a member is to be transferred should write the quorum presidency at the new location advising them to be on the lookout for those moving into their district.

Church Service

Missionary Work

MANY converts have come into the Church through the labors of stake missionaries. During 1941 there were 2,519 baptisms by this group with an average cost of $2.40 per convert. Each stake missionary spent approximately one hundred forty-four hours doing this assignment. This compares very favorably with the work of the American and foreign missions. There, each missionary devotes about three hundred sixty-five days of the year to this effort and the average cost per convert to him and the Church is almost fifteen hundred dollars.

Therefore do not overlook the opportunity and responsibility to teach the gospel to your own neighbors and townspeople. Such a harvest exceeds that of the mission fields. Honest seekers after truth are precious in the sight of God and should be sought and looked after diligently. A Priesthood quorum with several of its members engaged in this important Church activity will grow spiritually and become a source of strength and power in a ward or stake.

This is a day for activity, devotion, labor, and untiring effort. Events are moving along with marvelous rapidity, and the religious and God-fearing people are turning to God and the scriptures for guidance and comfort. The quorums of the Priesthood, when called upon, should have available men who are qualified and willing to do missionary work.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. (D. & C. 88:81)

Social & Miscellaneous

Quorum Funds

SINCE one of the responsibilities of the Social and Miscellaneous committee is to secure quorum funds, it is important to know what the funds are, and for what used.

The funds are used for quorum administration. They are either given voluntarily or earned through quorum projects by the quorum membership. Funds are used for (a) remembrances for sick or deceased members, or their families; (b) missionary work, or sustaining a missionary in the field; (c) help for needy quorum families; (d) and for socials, so that no money collections will be necessary at the door during the party. Other worthy expenditures are determined by the presidency of the quorum with the approval of the membership.

Since the days of Nauvoo, the seventy have paid fifty cents per man per year to the First Council of the Seventy. Otherwise, they follow the above procedure with the elders' and high priests' quorums regarding quorum funds.

Annual Social

THE seventy should remember to commemorate February 28 as it denotes the time in 1835 when their quorum was first established.

Quorum Officers

Quorum Officers

READ carefully the above instructions to the stake committee and correlate them to your own quorum.

(*Continued on page* 106)

(*Continued from page 105*)

Notes from the Field

Pocatello Stake Garden

It isn't so much what we have produced, as the fine spirit of brotherly love, cooperation, and the spirit of our great welfare work that has permeated and blessed our people who have worked together in this work. Perhaps not over one in ten of the two thousand people working in this project had any knowledge of gardening. Think of railroad men, doctors, lawyers, and bankers hauling manure at night or picking beans at dawn, or harvesting carrots side by side—all united in one glorious cause.

Thus summarized Brother A. Y. Satterfield, stake chairman of the Pocatello agricultural committee and also stake work director. However, the church garden was entirely successful in its own right too. Assisting Brother Satterfield as work director were Leo H. Edgley and Willard Lund.

Twelve acres of land in Alameda (north Pocatello) provided an agricultural project for the nine wards of the Pocatello Stake. The Priesthood quorums hauled one hundred twenty-one loads of manure from four dairies to the garden. Later all the ground was seeded to parsnips, onions, squash, sweet corn, string beans, dry beans, potatoes, tomatoes, cabbage, peppers, egg plant, etc. Then the garden was divided among the wards for cultivation.

Women Come to the Rescue

By harvest time most of the men were working overtime in their vocations, leaving additional work to be done on the project. However, Sister Grace Meadows, stake president of the Y. W. M. I. A. called out Gleaner and Bee-Hive Girls who carried on the harvest.

Under the leadership of Sister Amy Hawkes, stake Relief Society president, and Sister Mary Ellen Walton, ladies stake work director, one thousand Relief Society members took part in canning the harvest at the new bishop's storehouse.

Pocatello Stake has many other projects. Pocatello 7th Ward had a three-acre sugar beet plot for the Aaronic Priesthood. Inkom Ward had two acres of sweet corn, while the elders raised pork and cattle for meat. American Falls raised five hundred bushels of wheat besides mutton. Pocatello 4th Ward Aaronic Priesthood boys raised over twenty hogs. Rockland and Arbon wards each raised five hundred bushels of wheat.



WORKERS ON THE POCATELLO STAKE GARDEN

NO-LIQUOR–TOBACCO COLUMN

It Can Be Done

To the request that the "campaign of persuasion" by the method of personal contact shall be vigorously carried on in every quorum where there are addicts, the statement is frequently made that it is useless to work with elderly men because they cannot change. Our reply is that elderly men, if they are really motivated to do so, have and can quit as well as younger men. The following story told by President William P. Whitaker of the Southern States Mission is one of many illustrations that could be given:

About six months ago, while attending conference in the Northern Mississippi District, an old brother eighty-two years old came to me with his local missionary appointment and said, "I would like to be a local missionary but I am unable to because I use snuff. I have used this all my life as long as I remember. When I was a little child my mother used to place it in my mouth. Now at my age I don't have the will power to quit."

In reply I said to him, "Would you like to quit?" He said, "I would give my life almost if it were possible." I then said, "Would you be willing to go and teach other people not to use tobacco if you were to be appointed a local missionary?" And to that he said, "I reckon I would have to."

So he was set apart and six months later, when I attended conference in the same district, this old gentleman came to me with a happy smile on his face and whispered in my ear and said, "I quit the — stuff. I only went to one of my neighbors as a local missionary when one of them asked me about our doctrine concerning the use of tobacco and then laughed at me. Then I went home and determined that I would not use it any more. After, I knelt in prayer to the Lord and told the Lord I had been called as a local missionary and I wanted to be one. I began doing my local missionary work and have never used tobacco since that time. The influence it had in my family was so great that my son-in-law who was addicted to whiskey and oftentimes came home drunk and abused my daughter and her children, said that if I could quit tobacco he could also do without whiskey. Since that time he has discontinued its use. . . . We have more happiness in our home than we have ever known before."

The Senate Failed Us

Senate Bill S. 860 died in committee when the last Congress adjourned in December, 1942, and while we regret to say so, the prospects that a similar bill will be passed by the new Congress are poor. For reasons, ask the War Department and Senators who opposed the passage of S. 860.

Did you see that cartoon "It's Hard to Believe" at the head of this column in the January *Era*? The brewers hope to have millions of patrons when the boys come back from the war. Will all who are in sympathy with our campaign for abstinence encourage their boys in the armed forces to keep clean and successfully resist all temptations to indulge in narcotics and immorality.

"The wages of sin is death."

Letter to Mr. Will Hays

We call attention to a letter addressed to Mr. Will Hays by the executives of our general auxiliary boards and published in the January issue of the *Era*, p. 8. This letter initiates a campaign that is hoped will sweep every state in the Union resulting in thousands of letters and petitions being sent to Mr. Hays supporting the requests that were made by the executive officers in the letter. It is hoped that the campaign will reach every ward in the stakes and every branch in the missions and that thousands of enthusiastic workers will enter the lists fighting for pictures that will be free from suggestions that the use of cigarettes and drinks are quite the proper thing. If this campaign can reach the limits above suggested, it certainly will have an influence for good. Those who engage in it will have the satisfaction that they have done "a good turn" and thus served their fellow man.

Quorum Quiz

Should stake presidencies, stake high councilors, bishops, and their counselors attend their Priesthood quorum meetings?

Yes, they should do so as all other high priests. They should indeed set the example for other high priests, by regular attendance at ward group and monthly quorum meetings. Holding an administrative office in the Church does not excuse a man from attendance at his quorum meetings.

In the event that the Aaronic Priesthood meets at the same hour as the Melchizedek quorums, then the bishopric may be excused.

THE WORK OF THE SEVENTY

The Bible in American History

To the seventy. The lessons and chapters appearing on this page of the *Era* are to be studied by all the seventy for discussion in their regular monthly meetings. They are introductory chapters to the ones that will appear later on the history of the seventy.

Some forty years before Columbus discovered America (1492) John Gutenberg of Mainz, Germany, made a metal cast of each letter of the alphabet and thus invented movable type. The Chinese long before had invented printing by wooden blocks. With the invention of the Gutenberg type, it was possible to make books cheaply and in large quantities. At that time, paper was manufactured in Venice, for the Arabs had brought to the West the knowledge of paper made from rags. Due to the knowledge of painting, an oily ink was manufactured which worked well on metal. Since the invention of writing, no discovery has been more important than printing with movable type. The learning and the literature of the few now became available to the many.

* * * *

The Holy Bible had been translated into Latin from the Hebrew and Greek by St. Jerome in the fourth century, and this new version was called the *Vulgate*. Through the Middle Ages the Bible remained in Latin and in this language it was read to the people from the pulpits of the churches. There was no way of printing the Bible and the monks of the monasteries of western Europe spent their time in transcribing it on vellum pages. It often took many years to complete one copy of the entire Book, for the transcribers were careful in their work and tried to follow the admonition of St. John in the last chapter of Revelation:

> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

After Gutenberg's invention printing developed under the direction of noted scholars, one of whom, Aldus Manutius, built a large printing house in Venice. His life was given "not to making money, but to making books" that the youth of that day might have an understanding of the Greek and Latin classics, as well as the greatest of all books —the Holy Bible. Something of the idealism of that time is shown in the old printing house of Christophe Plantin, who had twenty-two presses in his business establishment in Antwerp.

In 1576, he published a polyglot Bible, (the same text in several languages) on which he labored for many years and was aided by a famous scholar of the University of Cambridge who corrected copy and supervised and edited the manuscripts in Latin, Greek, Hebrew, French, German, Spanish, Italian, Flemish, Dutch, and English. King Philip of Spain paid $34,000 for twelve copies of this famous edition, which was printed on vellum pages.

* * * *

We have record of the Northmen coming to America in the year 1000 A.D. "It is possible, and we believe probable," says Dr. P. Marion Sims, "that the Norsemen brought the Latin *Vulgate* to America." When the Spaniards came to Mexico at the time of Cortez, there were Catholic priests, and in 1540, when Coronado made his famous journey into what is now Arizona, New Mexico, and probably Utah, Catholic monks brought the Bible with them. It is a known fact that Bibles were used in the University of Mexico, which was founded in 1560. The French Huguenots brought the Bible when they attempted settlement at Port Royal in Nova Scotia. The Huguenots were Protestants and came to America to "found a Christian State." Francis Parkman says in his *Pioneers of France in the New World* that they landed "and kneeling on the ground, gave thanks to God, who had guided their voyage to an issue full of promise." Huguenots had a congregation in Florida in 1564, and their ministers had French Bibles. Martin Luther translated the Bible into German in 1543, which was the first Protestant translation into any language.

Translation into other languages followed, and Luther launched the greatest era of Biblical translation in the world's history.

There were four versions of the English Bible used in colonial times. The first services of the Anglican Church on this continent were held by Sir Francis Drake's chaplain in California in 1579. The chaplain read from the Bible. When Sir Humphrey Gilbert came to the shores of Newfoundland in 1583, he was reading the Scriptures when his boat went down in a storm. Both Drake and Gilbert had what was known as the Bishop's Bible, which was also brought to Virginia by Captain John Smith (1607) and was used until replaced by the King James translation. The Bishop's Bible was published in the reign of Queen Elizabeth in 1568 and while it was the most sumptuous of all the early Bibles, it was never very popular. It was superseded by the King James translation in 1611. John Fiske says: "The superiority of the common English version of the Bible, made in the reign of James I, over all other versions, is a fact generally admitted by competent critics. The sonorous Latin of the *Vulgate* is very grand, but in sublimity of fervour as in the unconscious simplicity of strength it is surpassed by the English version, and remains today, and will long remain, the noblest monument of English speech." The common English version of the Bible was made by men who were not aiming at literary effect, but simply gave natural expression to the feelings which had clustered around the sacred text. They spoke with the voice of the people, which is more than the voice of the most highly gifted man.

* * * *

Bibles were brought by the Puritans when they settled in New England, but it was the Geneva Bible, published in Geneva, Switzerland in 1560. The first copy of the King James Version used in America was brought by John Winthrop in 1630. After this time, this version was eventually used in all the English colonies.

For the first hundred and fifty years of New England life, almost every child learned to read by the aid of a little book called *The New England Primer*. The primer was so saturated with the Bible that it came to be known as "The Little Bible of New England," "A" stood for Adam "in whose fall we sinned all." "Z" stood for Zaccheus, who did "climb a tree his Lord to see." Then followed the Ten Commandments and the Lord's Prayer. To learn to read in that day was not only the language, but also the teachings of the Bible. People so trained came to look upon all earthly events in the light of God's eternal purpose.

(*Concluded on page* 108)

Melchizedek Priesthood Outline of Study, March, 1943

Text: *Teachings of the Prophet Joseph Smith.*

LESSON 48

THE GATHERING OF ISRAEL (*Continued*)

4. Blessings for the gentiles who receive the gospel and gather
 a. Unto America all the tribes of Israel will come, with as many gentiles as comply with the new covenant (17)
 (1) Let them among the gentiles flee unto Zion (D. & C. 133:12)
 (2) Gentiles who enter into the covenant to be blessed (III Nephi 21:22-25)
 (3) To assist remnant of Jacob in building the New Jerusalem
 b. The gentiles have not continued in the goodness of God (15)
 c. Therefore but few will be gathered with the chosen family
5. The Indians to be redeemed
 a. The Indians are of Israel and children of the covenant (92-93)
 (1) Descendants of Joseph sold into Egypt (17)
 (2) To be one day gathered by the gospel (93; II Nephi 30:5-6)
 (3) Land of America a promised land to them (Ether 13:80)
 (4) Prayer for the Indians (D. & C. 109:65-67)
 b. They shall be a white and delightsome people (II Nephi 30:5-6): Before the great day of the Lord, the Lamanites shall blossom as the rose (D. & C. 49:24)
6. The restoration of the ten tribes
 a. Ten tribes lost to the knowledge of the rest of the world (I Nephi 22:4)
 (1) The more part of the tribes have been led away
 (2) Scattered to and fro upon the isles of the sea
 (3) Whither they are none of us knoweth
 b. Known and visited by Jesus (III Nephi 16:4; 17:4)
 c. Whom the Father hath led away out of the land (III Nephi 15:15-20)
 d. Unparalleled destruction of the wicked in the United States will prepare way for return of lost tribes of Israel from the north country (17)
 e. The manner of their return (D. & C. 133:26-34)

Discuss:

1. To what extent have the covenants of the Lord been already fulfilled?

LESSON 49

ZION IN AMERICA

7. Zion—the New Jerusalem (D. & C. 45:66-71; 84:2-4; 97:19; 113:7-10)
 a. Zion will be built upon this (the American) continent
 b. The Good Shepherd will lead His own sheep from all nations to Zion, and to Jerusalem (17)
 c. America a chosen land of the Lord (Ether 13:2)
 d. The place of the New Jerusalem and the holy sanctuary of the Lord (verses 3-4, 6)
 (1) Remnant of Joseph to build a holy city unto the Lord, like unto Jerusalem of old (verse 8)
 (2) Powers of heaven to be in their midst (III Nephi 20:22)
 (3) Identical site for the New Jerusalem made known (86)
 e. Building up of Zion joyfully anticipated through the ages (231)
 f. We are the favored people chosen to bring about the latter-day glory
 g. A place of defense and refuge from wrath, when it is poured out upon the whole earth (D. & C. 115:6)
 (1) Ransomed of the Lord to come and be delivered (17)
 (2) A city of righteousness, of one heart and mind, free from sin (93)
 (3) Time soon coming when no man will have any peace but in Zion and her stakes (161)
 (4) Spirit of God to dwell with His people and be withdrawn from the rest of the nations (231)

Discuss:

1. What great events are to take place in the future?

LESSON 50

THE SAINTS IN THE ROCKY MOUNTAINS

Read *Teachings of the Prophet Joseph Smith*, pp. 255, 332-333, 376-378; *Documentary History of the Church*, V:85-86 and note; VI:222, 224, 225, 261; VII:350, 439, 558; *Rise and Fall of Nauvoo*, chapter 34; D. & C. 49:24-25; 35:24; 39:13; 49:24-25; 64:41-42; 117:7; Isa. 2:2; II Nephi 12:2-3; Micah 4:1-2.

1. Foretold by ancient prophets
 a. In the last days mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills (Isa. 2:2; Micah 4:1-2; II Nephi 12:2-3)
 b. All nations shall flow unto it and many people shall go to it
2. Predicted in modern revelation
 a. Zion shall rejoice upon the hills and flourish (D. & C. 35:24; 39:13)
 b. Before the great day of the Lord shall come, Zion shall flourish upon the hills and rejoice upon the mountains; and shall be assembled together unto the place that I have appointed (D. & C. 49:24-25; cf. 64:41-42)
 c. Solitary places to be made to bud and to blossom, and to bring forth in abundance (D. & C. 117:7)
3. Prophecy of Joseph Smith (255)
 a. Saints to be driven to the Rocky Mountains
 (1) Uttered Aug. 6, 1842
 (2) In conversation with the brethren
 (3) Saints should continue to suffer much affliction
 (4) Would be driven to the Rocky Mountains
 (5) Many would apostatize
 (6) Others would be put to death by persecutors or lose their lives through exposure and disease
 b. There to become a mighty people
 (1) Some present would live to assist in making settlements and building cities
 (2) Saints to become a mighty people in the midst of the Rocky Mountains

Discuss:

1. What details of the Prophet's remarkable prediction regarding the Saints in the Rocky Mountains have already been fulfilled?
2. What ancient and what modern prophecy was thereby fulfilled?

THE WORK OF THE SEVENTY

(*Concluded from page 107*)

What a thrilling story of faith in God and the Holy Scriptures is that of the birth of our nation. Pilgrims and Puritans in Massachusetts, Episcopalians in Virginia and Maryland and New York, Quakers, Moravians, and Mennonites in Pennsylvania, Roman Catholics under Lord Baltimore in Maryland, and Baptists in Rhode Island, and Lutherans in New Jersey. Differing greatly in language and race, they were one in a common desire to establish on this continent a commonwealth in which every man had direct access to the Bible to learn from it himself the will of God. Nothing seemed to arouse our colonial forbears to a greater degree of concern than the suggestion that war with England was interfering with the supply of Bibles. The Colonial Congress in 1777 voted in spite of a severe shortage of money, $20,000 (a large sum in those days) for the purchase and distribution of the Holy Scriptures. The Bible was just as essential as bread. Indeed, it was for them, the bread of life!—*L. E. Y.*

* * *

SUGGESTIVE TOPICS AND QUESTIONS

1. In what way did the monks transcribe the Latin *Vulgate* throughout the "Middle Ages"? What was the *Vulgate?*
2. Referring to some general history of Europe, or to an encyclopedia, learn something about the life of John Gutenberg.
3. Discuss: The Importance of the Invention of Printing on the World's History.
4. Something about Martin Luther and his Bible.
5. How do you account for the early explorers and settlers of America bringing the Bible with them?
6. Give something of an idea as to what the "New England Primer" was.
7. What is the King James Translation? Something of its history.
8. An historian has written: "The movement of groups of people to America and the continued movement westward across the continent were influenced by religious beliefs." Prove this.

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY MARCH, 1943

Text: HOW TO WIN BOYS
Chapter III: The Puzzled Generation

Quotations from the Text:

1. Youth has only a chart of life inherited from us, but brutally torn to shreds by new social forces which they are too young to interpret and too frightened to meet with skill and confidence.

 Old traditions have been smashed—right before the very eyes of an oncoming generation!

 Laws are flaunted by their elders. Speed is the call. Wrecked homes lie in their very wreckage around them, on the block where they live.

 Yes, this is a challenge to the sanest thinking any of us can do. It is a call to the most gentle understanding and guidance that human hearts can render a baffled generation.
2. People are starved for expository preaching! They are heartily fed-up with talks on Browning's philosophy. They do not want your parallel between Wordsworth's philosophy of pre-existence and Tennyson's vision of the future. People are starved for God, and, to see Him clearly, they want His will and His love and His commandments explained, dramatized, pictured, opened up, exposed.

 Youth wants the same thing from the mouths of teachers!
3. Boys want to know how to live today!
4. Boys want to know how to face life tomorrow!
5. Boys are torn in so many ways by the cross-currents of thought and action in their native land that many will tell you, as they've told me, that life was futile, struggle was useless, hope was dead as a door nail. And those boys want to know just what Jesus would do about it!

Helps for the Class Leader:

1. Discuss the necessity for applying scripture teachings to present-day problems. The teachings of Jesus, for instance, need not be modified in the least to apply to "Nineteen Hundred and Now" even though advocated 2,000 years ago.
2. Discuss the value of faith as a steadying influence in the lives of young men.
3. List on the blackboard the possible reasons for confusion and unrest among young people. Call upon committee members for suggestions. Point out how necessary it is for leaders to understand these conditions if they would lead youth out of such a wilderness of confusion and save others from this unpleasant experience.
4. If we would steady "The Puzzled Generation," we must exhibit unqualified devotion to truth, unflinching loyalty to the standards of the Church, and intelligent teaching both by precept and unerring conduct.

THE AARONIC PRIESTHOOD

Thirty-fifth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

EDWARD HUNTER was one of the original committee known as the Perpetual Emigrating Poor Fund Committee, out of which grew the mammoth Perpetual Emigration Fund Company, whose operations have done so much towards peopling, with souls from both hemispheres, the mountains and valleys of Utah. The other members of the Committee were Willard Snow and Daniel Spencer.

The counselors to Bishop Hunter in the Presiding Bishopric were at first the same as those of his predecessor. Being asked whom he wanted for counselors, he named Brigham Young and Heber C. Kimball, who accordingly assumed that responsibility. On October 12th, 1856, Leonard W. Hardy and Jesse C. Little were chosen in lieu of Presidents Young and Kimball, whose other duties, arduous and ever increasing, demanded their whole time and attention. The Presidency did not lose interest in the Bishops and their labors, however, and it was their delight to meet with them whenever practicable. The last meeting President Young ever attended was the Bishops' meeting of Salt Lake City, only a short time previous to his death.

The personnel of the Presiding Bishopric remained as last given until the ninth of October, 1874, when Robert T. Burton was chosen to succeed Bishop Little as second counselor, the latter having tendered his resignation on account of his business requiring his almost constant absence from the city. The "United Order of Zion" had been organized on the ninth of May, preceding, with Bishop Hunter as its assistant treasurer.

Presiding Bishop Edward Hunter died on the sixteenth of October, 1883, at the ripe age of ninety years. He was succeeded by William B. Preston, then president of the Cache Stake of Zion,

(*Continued on page* 110)

AARONIC PRIESTHOOD MEMBERS FROM TWELVE WARDS OF THE TOOELE STAKE SING IN COMBINED CHORUS



At the suggestion of President Alex F. Dunn of the Tooele Stake, an Aaronic Priesthood chorus was organized and gave the entire musical program for all general sessions of the Tooele Stake conference held October 17 and 18, 1942. Elder Joseph Fielding Smith of the Council of the Twelve represented the General Authorities of the Church at the conference.

Aaronic Priesthood members from twelve wards participated in the chorus which was conducted by Irvin D. Bird. Allen Swan, a teacher, and Roxie Lee accompanied the chorus on the organ and piano. Donna Shields Dixon, stake music director, was in charge of the project by special assignment from the stake presidency.

The stake presidency and stake Aaronic Priesthood committeemen were hosts to the young men at a delightful entertainment given in appreciation of this commendable achievement.

To perpetuate the chorus, President Dunn has already assigned these young men the responsibility of furnishing all of the music for the Tooele Stake conference, June 17-18, 1943, with full instructions that, in the interest of travel economy, rehearsals be conducted on a ward basis with the possibility of only sufficient stake rehearsals to insure proper rendition.

The true spirit of leadership is exemplified in the words of stake music director Donna Dixon: "We have proved that through work, faith, and the help of the Lord, practically nothing is impossible."

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

THE AARONIC PRIESTHOOD

(*Continued from page* 109)

who was chosen and sustained as Presiding Bishop of the Church, on April 6th, 1884. He retained as his counselors those of the late Bishop Hunter, viz.: Leonard W. Hardy and Robert T. Burton.

The minutes of the last Bishop's meeting held in Salt Lake City, on the night of April 10th, four days after the appointment of Bishop Preston to the presidency of the Aaronic Priesthood, will here be interesting. We clip them from the *Deseret Evening News* of April 11th, 1884:

"The Bishops met in their regular semi-monthly meeting, at the Social Hall, last evening at seven o'clock, Presiding Bishop Wm. B. Preston, and counselors presiding. There were present also, of the stake authorities, Presidents Angus M. Cannon and Jos. E. Taylor. After the usual opening exercises, with prayer by Counselor L. W. Hardy, the Presiding Bishop requested him to address the meeting.

"Bishop Hardy stated that it had been deemed wisdom to discontinue these meetings from tonight, and as this was the last one of a long series under the auspices of the General Bishopric, he felt like saying a few words to his brethren before him. He referred to the changes that had taken place since the bishops of the city used to meet in a little room, twelve feet by twelve, which used to stand near the Council House, and when each bishop would take his turn in bringing tallow candles to light the house; whereas, they now had this commodious hall to meet in, with gas and all the modern improvements. He said the records which had been kept of these meetings were among the most interesting in the Church. The First Presidency and Apostles had often met with the bishops, and the books contained many of their choice sayings. The last meeting President Young ever attended in this life was the bishops' meeting, he having been taken sick that very night with his final illness. The speaker had much enjoyed these gatherings and his long and intimate association with the late Presiding Bishop, and he was well satisfied with the appointment of Brother Preston as his successor. He felt to thank the bishops for their long and arduous labors, and the respect shown him by all, and on this the last occasion of their assembling together in this capacity, he felt to say with all his heart: 'God bless the bishops.'

(*To be continued*)

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 a. With your neighbors and associates?
 b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 a. As a member
 Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 b. As an officer
 Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for March, 1943

"BE YE CLEAN"

MORAL conditions in the world are serious.

Young people, especially, need guidance on moral questions to a greater extent than at any time in the history of the human race. Never before have so many influences been at work to destroy the very souls of men.

Teaching of many prominent persons, suggestions in some motion pictures and articles in certain types of magazines and newspapers, and in books, are giving many young people false standards of morality.

The adversary is apparently making every possible effort to lead young people into immorality and unchastity, one of the surest means of leading them into apostasy and condemnation.

Young people, as a rule, are anxious to do what is right; but with so many influences at work to lead them astray, they need counsel and advice. They need warning of the far-reaching effects and serious consequences of immorality.

President Joseph F. Smith, in an article entitled "Unchastity, the Dominant Evil of the Age," wrote: "No more loathsome cancer disfigures the body and soul of society today. . . . It skulks through the land in blasphemous defiance of the laws of God and of man. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence."

An excerpt from the "Message of the First Presidency," delivered to the Saints during the April, 1942, General Conference of the Church, states: "Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean."

The gospel teaches a definite standard of morality. This standard is binding upon all members, old or young, male or female. It is the standard of personal purity and strict chastity. The gospel teaches us to be clean and pure in our thoughts and actions. This message should permeate the homes of Latter-day Saints and be the burden of moral teachings in all Latter-day Saint institutions.

GENEALOGICAL

A *Rustling* OF LEAVES

By ORA PATE STEWART

The wind takes a higher pitch and sings a faster song. A squirrel hurries out on a trembling limb to get the nut he has missed. The sun reaches through a stencil of clouds and burns his autograph upon the leaves. The air is seasoned with a tangy spice, and we can feel the coming of the fall. . . .

But there are other signs and other falls . . . and other preparations to be made . . . and other harvests to be gathered in before the winter comes and work is halted. And here is a crew of harvest hands busy with a unique crop . . . in a process that so far as I know is original with this organization, the Richardson family. Here is a family whose theme song is "True to the Faith," whose slogan is "Love and Unity," and whose aim is the salvation of *all* their dead.

The reunion headquarters of the Richardson family is the Arizona Temple at Mesa. They come from many parts of the home state and from New Mexico, Texas, Utah, Idaho, California, and even Michigan (one hundred and forty-two people this year). They arrive on the third Friday in February for the evening session at the temple, which is reserved as the Richardson session. There are enough ordained temple workers in the local branch of the family to officiate in all the ordinances and assist the out-of-town workers. The temple on that evening can be completely taken over by the Richardsons. They perform as many endowments for the dead as there are adult members in the session, and remain after to perform several hundred sealings.

After the session the group divides and goes severally to the five or six homes of the local branch. Mynoa Richardson Anderson, a widow with a large family "slept" thirty-seven at her home. "We rented mattresses," she said, "and put them on the floor."

Early Saturday morning they meet again, children and all, at the temple. They meet first in the chapel room and sing their theme song, "True to the Faith." After prayer they have a special inspirational talk given usually by the oldest member present. Short testimonies follow by children of the founder of the organization, and then by as many as time allows. Here many interesting things are brought out. For



THE RICHARDSON FAMILY TREE. CHARLES EDMUND RICHARDSON IS THE HEIR.

instance, the story of a small boy who was being baptized for the dead: There were twenty names of persons on his sheet—men who had died long ago. Each time the boy came up out of the baptismal font he smiled off into space. The temple workers thought this was unusual; other boys didn't smile quite like that. When they had finished with the last name on the sheet they told the boy that he was through and could go get into his dry clothes.

"No," said the small boy, "there is another man on the list."

The workers were puzzled. "That is the last name," one of the brethren told him.

"But there is still another man," the boy insisted. "There were twenty standing there in line, and each time I came up out of the water one of them smiled at me and went away. There is one still standing there."

The officials studied the sheet carefully and compared it with the recorded work. They found a name they had left out. . . .

From this meeting the Richardson family all go to the baptismal font. In side rooms the mothers dress their little girls in white, while in opposite rooms the boys are assisted by their fathers. Then pages and pages of baptisms are performed for Richardson names. They have been baptized for as many as 1600 in a day.

At six o'clock in the evening the food committee takes over. It's a simple matter to feed a hundred and forty people if you have told each of them beforehand to come equipped with a sandwich, an apple, and a stick of celery. And it's still simpler if you have rented a ward amusement hall for the occasion. It's the friendliest meal imaginable.

At eight the entertainment starts. The program of an hour or so is given by one family. In 1941 it was a pageant written by Zelda Anderson Merrit, a Richardson granddaughter, and presented by her brothers and sisters and mother. Last year it was a dramatic showing of the color film of Sullivan Richardson's journey from Detroit, Michigan, to the southernmost tip of South America and further to Cape Horn. I had the special privilege of being invited to this session of the Richardson reunion and shall always be grateful for this intimate glimpse into their organization.

After the program they dance. There are enough musicians in the family to make a large orchestra, but they take turns playing and dancing. Old dances are alternated with new, and young and old seem to join in both. I sat on the side lines and watched, chatting with different members of the family.

"You have something here, it seems to me," I said, trying to get an individual commitment from one of them.

"Oh, we're just plain ordinary people," was the answer.

And so they may be, but they're doing an extraordinary work.

THE SULLIVAN C. RICHARDSON, SR., FAMILY WITH THE MESA, ARIZONA, TEMPLE IN THE BACKGROUND



Test of Faith

J. Roger Fechser of the Church Department of Education recently sent the *Era* English translations of two letters that he had received from a young man, Vincent Valeri of Barranquilla, Colombia. A summary follows.

Vincent Valeri was born at Geneva, Switzerland, November 11, 1917. There he affiliated himself with the Church from early childhood.

In 1935, at seventeen years of age, he enlisted in the Italian navy as a radio telegrapher. Two and a half months later he returned to Switzerland and civilian life.



VINCENT VALERI

In 1936, after nearly a year of unemployment, he was called to Rome to work. There he stayed about seven months, becoming ill and returning again to his native Switzerland, intending to become a naturalized Swiss. (The mere fact of birth does not give Swiss citizenship.) By reason of his sojourns to Italy, he could not fill a two-year residence requirement and had to wait.

When the war broke out the Swiss authorities requested that he return to Italy. He spent some time in the Italian navy at Sicily and then his mother obtained an unlimited leave of absence for him, because his father was a wounded veteran of the last war, and Vincent was the only son in the family.

Again he returned to Switzerland, but the Swiss would no longer grant a *Permis-de-Sejour*, which would permit him to work, so he came to Colombia, South America, with an Italian passport, and has since been trying to come to the United States and Utah.

Of this he says:

. . . I desire only to locate myself more closely to the Church and there to take advantage of the opportunities to study more deeply the gospel. I do not occupy myself in any respect with politics and I have no desire to do so. For me there is only one politic, the gospel of God, and I aspire only to liberty and the Kingdom of God.

During his youth in Switzerland he was superintendent of the little Latter-day Saint Sunday School at Geneva.

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MUSIC

The Tempo of Congregational Singing

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

Richard Wagner, in his famous treatise, "On Conducting," said that the most important factor in the performance of any music is the correct tempo. The discussion of a few general principles may be of some help, especially since we have received requests from a number of sources for some recommendations concerning the speed of congregational hymns.

One may well ask the question: "Why cannot the tempos for hymns be definitely determined once and for all, and then published at the beginning of each hymn?" This has been done in the case of the green book, *Latter-day Saint Hymns*. Unfortunately, several problems present themselves even with this metronome indication.

Let us take as an example the hymn, "Redeemer of Israel," number 231 in *Latter-day Saint Hymns*. The tempo indication is given as 72 beats per minute, with a quarter note for a beat. This means that the quarter-note beats are to be performed at a rate a little faster than one per second. If the reader will try this tempo, he will find it to be quite stately and slow, no doubt too slow for small congregations. It so happens that this tempo is approximately correct for a large audience such as fills the great tabernacle at conference time. If the reader tries a tempo of a quarter note equaling 88 beats per minute, it may still seem too slow in a private performance, but it will be quite comfortable for an average ward congregation.

We can well imagine that when this hymn is sung by three or four elders at a street meeting, the tempo may be as fast as 126 beats per minute. Large bodies quite naturally tend to move more slowly. Since musical art does not go contrary to nature, music is most delightful and is strongest and most convincing when it moves according to nature. Therefore, we find by experience that any one hymn is sung slower by large groups than by small groups.

The rule which the skilful director will follow is this: "If it sounds nervous, it is too fast. If it drags, it is too slow." But the director must not consult his own private feelings in connection with this rule, for if he does, he will always want to go faster and faster. He must rather judge the feelings of the congregation as a whole, judge whether they are all singing together abreast of the beat, and judge whether the very old and the very young can comfortably keep up the pace.

In general, it should be the congregation which sets the tempo, and not the director. There is good value in the dictum of John Wanamaker to the effect that the customer is always right. To a real degree the congregation is always right, and successful directors recognize and respect this fact.

There is sometimes a tendency for congregational singing to slow down with each verse. The director must try to avoid this slipping tendency by a clear decisive accent in his beat. But that is all. Spirited singing is not necessarily fast. In fact the spirit and majesty of a great hymn is killed by a "hurry-up" type of directing. A kind and gentle demeanor is always better than an officious, dictatorial one. Congregational singing is the "song of the righteous," and this is a prayer to God. Congregational singing is not concert performance; it is a recitation of faith-inspiring words with an incidental melody.

Edgehill Ward Choir, Highland Stake, has functioned continually for eight years. Glenn H. Johnson, director, says he is eagerly awaiting the appearance of the new "Chapel Anthem" books, and hopes his choir will be first to learn the entire contents for presentation during some sacrament service.

Rehearsals have always been held on Wednesday evenings, but due to war conditions and transportation restrictions the practice time has been changed to Sunday afternoon at five o'clock, immediately preceding the Sunday evening service.

The accompanists are Melba Clark, pianist, and Emma Petersen, organist. Homer Holmgren is president of the choir, and C. H. Parker is bishop of Edgehill Ward.



MUTUAL MESSAGES

EXECUTIVES

Letters Against Liquor and Tobacco on Screen

A GOOD many letters are going from earnest people to Mr. Will H. Hays, 28 West 44th St., New York City, protesting the propaganda for tobacco and liquor in the motion pictures. Everybody who is not prejudiced admits that these articles are used on the screen far beyond dramatic need, and that such presentation influences the onlookers, especially youth, contrary to their welfare.

The following is part of a letter from Elder Vernie Swenson, M. I. A. supervisor of the California mission. It is addressed to Mr. Hays.

My last point of appeal concerns the war catastrophe at hand. No war has ever been won by intemperance. "Righteousness exalteth a nation." Both service men and the citizens at home owe a patriotic duty to the cause of democracy by keeping themselves physically, morally, and spiritually clean. As an American to an American I leave this request with you to use your extended influence to curb to a substantial degree the display of liquor and tobacco in motion pictures. You will be doing America a great favor.

Miss Ruth Foster of Salt Lake City writes to Mr. Hays:

It seems to me that now is an important time for all young people to conserve their strength, to build beautiful, strong, and healthy bodies. The actors and actresses can help in doing this by setting examples on the screen.

And a quotation from the letter of Mrs. Virginia B. Jacobsen:

As a mother, I feel that this unwholesome display is having a bad effect upon the youth of our country, who could be influenced in the other direction.

Do you feel that this is a good cause? If you do, write a letter now to Mr. Hays.

Recreation in the Home

THE book, *Recreation in the Home,* which has been issued by the general boards of the auxiliary organizations of the Church is a contribution that will be greatly appreciated by the Latter-day Saint families. It comes at a very appropriate time when through rubber and gasoline rationing there is greater necessity for families to provide diversion within their own homes. The cost of the book is so moderate, twenty-five cents the copy, that all may have it without hardship. Within the covers are games and other entertainment that can be used in parties at home or in the ward recreation hall, all carefully chosen from the great body of national literature on this subject.

The M. I. A. executives should become familiar with the volume and not only possess it and use it in their own homes but promote its use in all the homes of the Saints.

Transfer Cards

THE transfer card plan for keeping in touch with all girls of Mutual age who move into strange cities for defense work, schooling, etc., is growing more efficacious each day. During the month of December the following stakes sent to the general office of the Y. W. M. I. A. transfer cards as indicated:

Bear River	30	Oneida	7
Benson	10	Raft River	7
Box Elder	8	Shelley	2
Cache	10	South Summit	10
Emery	2		

A copy was made of each of these cards and the original was then forwarded to the stake presidents of the girls' new stakes with instructions to forward them to the correct ward presidents. Each ward president was urged to visit the girl at her new address and see that she was enrolled in Mutual. When she was, the president notified the general office on a special card furnished her, and the office in turn let the person who originally sent the transfer card know the glad news that the girl she had interested herself in was now enrolled in her new Mutual organization. Thus eighty-six girls during December were personally made welcome in their new wards.

Many ward presidents greeted with enthusiasm such comments on the transfer cards as "A splendid organist," "Was our stake dance director," "Can teach any class beautifully," and eagerly they have put their new members to work.

With this fine beginning, let us keep track of every girl who leaves our wards and through this system of personal contact help her to maintain her Church association, her standards, and her ideals wherever she goes.

CULTURAL ARTS

Speech

Speech as the M. I. A. Speaks

FOR one of the new year's activities read pages 162 to 170 of the *Executive Manual,* 1942. Executives and leaders will find help and inspiration as well as will our speech directors.

As one learns to swim by swimming, so it is with speaking.

By this time of year there will have been many M. I. A. meetings and activities.

Check on the following questions:

1. How many times have you discussed speech and the manual *Thy Speech Bewrayeth Thee* with the officers and teachers in the seven o'clock Tuesday evening meeting?

2. Were you happy with the two speech assembly programs November 17th and January 5th, and why?

3. Is the assembly program for February 9th in the course of preparation? Page 129, *Executive Manual.* (Note—In presenting this program make sure the audience is close to the person conducting the activity.) Great care should be taken that no one is embarrassed or called upon to participate unless he is willing to do so. A very friendly and informal spirit together with tact and wisdom in calling on those in an audience will be necessary for an interesting and enjoyable evening.

4. How are you succeeding with the department programs on the second Tuesday of each month? The Bee-Hive girls will be prepared for you on February 9th and the Scouts on March 9th. Are you ready for them? Again great care must be taken that no one is embarrassed before his group.

5. Upon whom is the responsibility for Sunday evening services?

6. Where and when can you find opportunity for reading and discussing suggestion on prayer on page 165 in the *Executive Manual?*

7. What has your Special Interest group done about better speech discussions? Have your M Men and Gleaners used the speech suggestions for firesides?

8. What can be done in your organization to promote good storytelling?

9. Have you a mental picture of the Speech Festival to be held April 15th?

Have you a blue print of the evening's program to present to executives for their approval and support?

On page 169 of the *Executive Manual,* you will find all details for the Speech Festival. Early planning and preparation will assure success. A small live-wire committee of speech enthusiasts associated with the activity counselors and speech directors could make a wonderful success. All detail and assignments should be under way by March 1st.

Watch next *Era* for more suggestions on festival.

Keep ever before the M. I. A., "When the mouth openeth, the mind is on parade."

Helping With Names in the News

IN the assembly program for March 17th, "Prominence of Names in the News," we are encouraged to keep up with the unfamiliar words that are coming daily to our attention. Fortunately, we both see and hear them. They appear in the newspapers and magazines and are spoken in the news broadcasts. Generally in the latter, they are pronounced correctly.

There are a few rules it might be well to remember. The European languages and some others give the broad sound of "a" to the letter "a"; the long

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sound of "a" to the vowel "e," the long sound of "e" to the vowel "i" and "y," and the long sound of "i," except in French, to the diphthong "ai" or "ay."

In Dutch, the letters "oe" are sounded like "oo." The city in Java, Bandoeg, is easily pronounced if the rules above are remembered. In German, however, "oe" has the sound of "a" spoken with the lips rounded in a circle as when you say "o." Knowing that Roentgen is a German name, you would know how to pronounce it.

In French, words ending in consonants, frequently leave them silent or in the case of "n" and "m" give the vowel preceding a prolonged nasal sound.

In Castilian Spanish, "ll" is always as "ll" in William. Also "n" is like "ny" in canyon, and "j" always has the sound of "h." All the syllables are pronounced in Spanish. The accent, if the word ends in a consonant except "n" or "s," is on the last syllable, otherwise, on the next to last with such exceptions as are noted by an accent mark. The "r" doubled has a rolling, hard sound much as a Scotsman pronounces the single "r."

The surest way, of course, is to look the particular word up in the dictionary or in the current publication on speech, but these simple rules may help.

Music

The Results Compensate the Effort

You cannot teach a song well, play a selection effectively, conduct a chorus authoritatively, or present an assembly program impressively without being fully repaid for all the time and effort involved. The grateful praise of the auditors to that which is presented excellently is worth more than money. But such results cannot be obtained in a "hit and miss" fashion. Unless much thought, careful planning and adequate, intelligent rehearsals are put into the project, the results will be more or less on the "miss" side. Do not allow yourself to accept anything which is mediocre or faulty. Keep saying to yourself, "The results compensate the effort. 1943 will find me making the effort. My position in the music work is not an obligation but an opportunity."

Dance

Few Boys, Many Girls

The "One for Two" dance published in the November *Leader* is being enthusiastically received. This dance makes double use of the boys by a clever arrangement in which the boys change partners frequently with the extra girls. This type of dance is very valuable for the Tuesday evening assembly period in which dancing is used.

Group dancing and mixers, should be a feature of these occasions. Dances of this nature introduced the last few years can be used to very good advantage such as:

"Portland Fancy," "Dance and Sing," "She'll be Comin' 'Round the Mountain," "Dixie," all from the 1941 *Dance Supplement*. Also "The Circle" 1940 *Dance Supplement*, and "Your Land and My Land," "There's a Rainbow Shining Somewhere," "Yankee Doodle," "Barn Dance," "Coming Through the Rye," "Goodnight Ladies," "I Want to be Happy," "The M. I. A. Walk," "The Czech Hop," and others from the 1939 *Dance Manual*.

In addition, one or two figures from "The Lancers" and "Sidewalks of New York" from this year's *Dance Manual* could be taught to all.

Following up the need of dances for one boy and two girls, we have arranged a group dance called "Two to One Twice." It was published in the January *Leader*. If it hasn't reached dance instructors, inquire of your ward president or send to the M. I. A. office for a copy. The dance is a group dance arranged along the lines of the "reels" so popular in pioneer times. They are fun to do and very happily fit into the present need.

Drama

Assembly Program

It is time that you had the cast chosen for the one-act play to be put on for the assembly program March 16th. You need six weeks for staging a play with amateurs. How a boy must love punishment when he goes on the stage without his part being learned letter perfect. He stands there hesitating, blushing under his make-up, glancing uneasily at the wings for the prompter like a drowning man reaching for rescue. Meanwhile the audience loses the illusion and begins to spend its emotions in pity for the young actor.

Book of Plays

The *Book of Plays* contains nine one-act plays and there is a fine choice. If the directors will get at the work at once, they will find time as March 16th approaches to put finishing touches on the acting and not be rushed and worried by an unprepared cast.

Quiz

When is a piece of scenery "dead"? Does your recreation hall have a "grid"?

During last season did you use a "ground row"?

Have you had use on the stage for a "dutchman"?

With the most innocent feminine parts in your cast, have you ever used "vamps"?

Whatever the styles of your costumes, do you still put "stiles" into your "flats"?

Where would you look if you had to adjust a "border"?

The above questions are taken from the "Glossary" in the back of that most valuable little book *Theatre Arts*. Many difficulties of production could be met with satisfaction if the directors made themselves familiar with the contents of this book and had it close by for reference. It is worth reading and rereading. Every ward director should have one and should see that it is in the hands also of those who take part behind the footlights or behind the scenes.

M. I. A. OF PACHUCA, HIDALGO, MEXICO.



SPECIAL INTEREST

One of the great opportunities for building morale among Special Interest groups lies on the second Tuesday of each month when social evenings can be planned. Many groups serve light refreshments—punch and wafers or home-baked beans and crackers or candy— every two months. A special feature is arranged for this evening, a lecture, book review, or an opera being presented. On the alternate second Tuesday, the lesson is given as usual, and time taken to promote friendliness by playing such informal

games as "buzz" or "the priest of the parish has lost his considering cap."

With increased rationing of gasoline and rubber, ward members will return more and more to activities nearer their homes. If Special Interest groups are alert, they can be of real service and find great pleasure through their social activities on the second Tuesday of each month.

GLEANER-M MEN

To the Men in the Service

MORE M Men are in the armed forces of this country, Canada and Great Britain than are in the classes of the M. I. A. at home. Moreover these men are encouraged to form Mutual Improvement Associations for the conduct of their religious work, as this seems to fit into the military structure better than the auxiliary or Priesthood pattern. It would be interesting indeed to know just how many Mormon men are taking part in Mutual work in the various camps scattered over the earth and on the ships that ply the oceans. Remember that two can hold a Mutual.

The M Men-Gleaner committee and the other general officers of the M. I. A. send greetings to all the men who are helping defend liberty everywhere. The committee has you in mind in preparing the course of study. Our prayers go up for you constantly. We pray for the preservation of your lives and that you may come back home in full possession of your limbs and faculties, and we also pray that you may keep the faith and live up to the standards of the Church whatever the temptation of the hour may be.

If you wish to be outstanding, noticed and respected by officers and men, then live the Word of Wisdom, keep yourselves free from the habit of profanity and evil talk and be straight morally. Young men, you will be returning some fair day to those who love you and are waiting for you. What joy it will give them if they can receive you as if you were coming home from a well-filled mission of carrying the gospel abroad. You are not called to preach it; you are called to live it, and, as liberty and freedom of the human soul are part of the gospel, to fight for it also.

A Monthly Visit to our Boys in the Armed Forces

TWENTY-FIVE young men of the Reno Ward, now scattered throughout the world and serving in the armed forces of our country, are going to receive a monthly caller—bearing a message of good will and cheer; teaching elevating ideals and clean living, comforting them when they are distressed; and all because the M Men and Gleaners set a goal and reached it—namely, to give these men a year's subscription to *The Improvement Era*.

This was made possible when the M Men and Gleaners recently gave a very successful dinner and dance in which sufficient proceeds were realized to place not only a year's subscription of *The Improvement Era*, but also the 1942 M Men and Gleaner Manual, *Of Things That Endure* in the hands of our boys.

EXPLORERS

THERE are some advantages in not having specified lessons. The principle of Scout work is that each boy may progress at the rate that suits him and is not held back by those who advance more slowly.

The Explorer leader should therefore utilize his energy and leadership powers in producing First Honor Explorers and inducing them to obtain their Arrowhead award. When he has succeeded in building up a group of titled Explorers, he may feel fortunate that he was not bound by set lessons.

However, Explorer leaders might let the general board know how they look on this matter.

Scouts and Explorers

THE Church has adopted a plan that may do more for Scouting than any change in the last decade. In every ward, where the bishop carries out instructions, there will be a meeting by the seventh of the month with the leaders of the boys of the Priesthood quorums and auxiliaries for the purpose of bringing every boy in the Church into activity.

The Boy Leadership Committee of the ward is headed by the bishopric, and at the meeting the bishop will take the leaders of the boys of priest age, his first counselor will take the leaders of the teacher age and the second counselor those of deacon age and will check the activities and lack of activities of every boy who has membership in the ward.

As it affects Scouting and Exploring, this meeting will bring together under the direct attention and responsibility of the bishopric the troop committees, Explorer leader, and Scoutmaster and assistant Scoutmaster. If the boys are not registering as Scouts and Explorers then the bishopric will know about it and under the instructions of the Presiding Bishopric, will make an effort to correct the situation.

The important thing to remember is that the troop committees and troop leaders be present always at the meeting. Nothing will aid Scouting more than full interest and participation in this Ward Boy Leadership committee meeting.

JUNIORS

Be Chaste

THE past three lessons in the manual *Today and Tomorrow*, have laid a fine background for the second lesson in February—"Be Chaste." And, as the author says, this lesson should be given without apology or explanation, and with the same ease and freedom with which the preceding ones have been given. Surely Dr. Lowell Bennion has treated the subject in a most straightforward, frank, and beautiful manner. The lesson is most timely and important. If you Junior leaders all over the Church can get into the consciousness of these choice girls, an appreciation of the sanctity of their bodies, when they are older and can appreciate the full significance of chastity, they will "rise up and call you blessed." And when they are married and have the privilege of bringing forth beautiful, healthy children, they will bless the day they were taught cleanliness. For "cleanliness is next to Godliness." One of the most definite and positive statements made by Jesus was, "Be ye clean."

Approach this lesson thoughtfully, studiously, and above all, prayerfully, and you will rejoice in the response you will get from your girls.

"Maud," Reading Course Book

To get the full benefit of this delightful book, your girls should have read it before the night of February 9th, which was set aside for its consideration.

Book reviews stimulate us to better and more extensive reading, but should not take the place of a careful perusal of worth-while books. If the girls have read *Maud*, the discussion will be most interesting and helpful to the whole class. Do you remember how Maud loved her diary as she would a true and tested friend, and how she confided in it her innermost thoughts and feelings? The reading of this book will stimulate the further carrying on of the Junior project "My Story, Lest I Forget." Surely in this eventful year in which we are living, one of the most eventful in history, there is much to be recorded in our books. History is being made every day. Encourage the girls to follow Maud's example and record in their "My Story" books, interesting happenings of their own lives, as well as stirring events that are occurring daily.

SCOUTS

Primary Graduation

DURING the month of February there will be graduated from the Primary Association a large number of boys

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(*Concluded from page* 115)

who have reached twelve years of age. It is most important that the executives see to it that all of these find their place at once in the Scout groups. They should be sought diligently. Remember these are shy children who have for years been looking forward to the time when they can become members of the Mutual. If they are not welcomed, you may lose them at this critical time. Scoutmasters should invite in personally every boy without any exception. The executives too should take an interest in this and be sure that such invitation is given. They should be glad to do it themselves rather than have it neglected.

There may be somewhat over a thousand boys coming into Mutual this month if we are all alert. Not one should be neglected.

February Seventh for Scouting

WORD has gone out to all the stake superintendents and doubtless from them to ward presidents that the evening of Sunday, February 7th is to be used for the celebration of the Scout anniversary in all the wards of the Church. The matter received the approval of the First Presidency, and the bishops have been informed that this would be a proper use of the Fast day evening service.

Doubtless before this, preparations have been made, but there is still time to put finishing touches on your programs. This year above all there should be an excellent, interesting and fine celebration of the anniversary of this great movement. With the leadership of younger men taken from us, it is necessary to show each community how useful Scouting really is and build such an enthusiasm for it that older men will recognize that they can well afford the time and effort to be Scoutmasters and troop committeemen.

BEE-HIVE GIRLS

Health

WHAT a wonderful opportunity is yours to guide girlhood. This month in your guide activities, your girls will go with you into the Field of Health. Youth rather takes health for granted, but you can help Bee-Hive girls to understand that "youth is the time to lay up a bank account of health" for the future. The body is composed of bones, organs, tissues, fluids, blood vessels, nerves, and minute organs. If each performs its natural functions freely and properly, a person is said to be in good health. The body is a machine and needs upkeep. Since the body is the tabernacle of our spirit and when resurrected we will take up these bodies again, we should conscientiously follow the laws pertaining to health. Proper food is essential; sleep and rest build and repair the body; cleanliness and recreation are necessary. In these days when doctors and dentists are not so available to cure our ills, it is especially our responsibility to keep well.

During this month enhance your guides with application of the M. I. A. Theme as it applies to the Field of Health, as given in the 1942 Bee-Hive Supplement, p. 21.

Have your girls repeat the "Promise" this month, giving special emphasis to "Safeguard Health."

Safety

GUIDE your girls to be "safety conscious." Each year there is an appalling number of preventable accidents in the home. Small sister's toy was left on the stairs and father in his hurry to be off to work fell and spent many weeks in the hospital with a broken leg; or mother in the dark broke her toe on a chair which was left out of its accustomed place; or someone fell over the baby's buggy in the back hall or on the sidewalk and was hurt. Most accidents which occur are due to carelessness and could have been avoided. Could not Bee-Hive girls take it upon themselves to be on the "alert" and make it their responsibility to prevent accidents in the home? We hope Bee-Keepers as well as Guardian and Gatherer girls will take advantage of any first-aid instructions which may be given in your locality, thus equipping yourselves for service in the home and elsewhere if needed.

Fun at Home

RECENTLY a very usable book on *Recreation in the Home* has been published by the general auxiliary organizations of the Church. It has been dedicated to the fathers, mothers, and children in Latter-day Saint homes and it is hoped it will find its place in every Latter-day Saint home. "The family that plays together stays together." This book contains chapters on music in the home, drama, dancing, reading, storytelling, conversation, games, hobbies, fun and food, family manners, etc. Perhaps for a few minutes some evening you could explain to your girls the many delights in recreation in store for them with this book in the home. Urge your girls to cooperate whole-heartedly in having home recreation. There is extra responsibility in the home for Bee-Hive girls these days, so help them to feel that one may play when tending baby or washing dishes, dusting or other work, in helping mother in the home; that it all depends upon the girl's attitude.

Faith. Lesson for February 16

WHAT a dreary world it would be if we didn't have faith—first in the Lord Jesus Christ, and faith in the ultimate triumph of justice, faith in our friends, in our country, and in ourselves. With the world turned topsy turvy as it is today, surely the need for faith was never greater than it is now.

Let us not leave this lesson without every girl having a real knowledge of the vital significance of faith and of what her baptism really means.

Defense Work. Lesson for February 23

PREPARE and plan for the evening of February 23, so that it will be a rousing, thrilling and patriotic event, which will so impress the girls that they will carry this patriotism beyond the classroom into some specific war projects.

Membership

WHAT success have you had in helping the girls who need encouragement to attend Mutual? They will all love to participate in the Junior Bouquet ceremony and they will all prize the lovely rose folder.

Write to us about your problems and your successes. We want to be helpful.

IDLE WORDS

By Jeremiah Stokes

IF all the idle words we say
Were metered out like gas,
The most of us would think a heap
Before we'd let them pass.

UNITED ORDERS IN UTAH

(*Concluded from page* 87)

for many people a rough and boggy stretch of financial highway.

There was no regimentation of labor as is commonly supposed. An order was simply a corporation employing its own members on a per-day wage scale. There was nothing compulsory about it since a man was free to stop work any time he wanted. If he quit but did not draw out his capital, the only penalty imposed was that his capital would lie dormant and would not participate in dividends which he had not helped to produce.

He was free also to withdraw his capital on a basis already outlined. And, finally, the controlling power was vested in shares of stock and not in individual members. These shares were held in varying amounts and the voting strength of a member changed as he bought or sold stock. These fundamental governing principles and freedoms are wholly antagonistic to any totalitarian concepts and would be fatal to either communism or socialism. United Order, therefore, cannot properly be classed as either of these.

THE END

THE KINGDOM FIRST

(*Concluded from page* 89)

from the opposite side of the church as he, himself, was hurrying toward the door. It was a woman, young yet old-looking, with the stamp of unusual worry and concern on her face. Grasping his hand, she said, "You don't know me. I'm not a member of your Church. I came for the first time tonight." Then she added with a great show of feeling, "You don't know how you've helped me tonight."

The road home was a pathway of clouds for James and as he later joined a group of his fellow "medics" who had been long together in a study group he didn't mind their bantering. As he pored over the pages of his books he absorbed the contents with a greater ease for having taken the recess from his studies; and he judged that his classmates had usefully applied themselves only for a relatively short while during the time he had been absent. They had as usual probably indulged in irrelevant conversation so that their advantage in time for study was but little, reasoned James; and he was more than happy for having spent the evening in the way he had done.

The next three days were described by the students with one word, "Nightmare." With but short intermissions, all day long in the large library room, one heard nothing but the scraping of pens on paper, the deep breathing of someone, and a frequent sigh; and the steady ticking of the large clock on the wall. Students sat in individual chair desks, coats off, sleeves rolled, watches before them—writing, writing; while slowly, like the grim reaper himself, back and forth paced the monitor.

It was all over and several days later a banquet was well under way. The speaker was the local secretary of Alpha Omega Alpha, the much-coveted honorary national scholarship fraternity of medical men. Anyone displaying the key of this fraternity on his watch chain was a marked man and about him medical students could be heard whispering the magical letters, "A O A."

"As you all know," the secretary was saying, "it is customary to elect to the fraternity each year a limited number of graduates—those whose scholastic standards are outstanding. And we are obliged to limit the number of such candidates chosen from our transfer students from all parts of the nation to two only. It is therefore a great pleasure to present to you for membership into the fraternity the names of Peter Brooks and James Evans." There was a brief pause. James felt his heart pounding and his ears burning. This had been a total surprise to him. "If those whose names we have read will please step forward It is a pleasure to welcome you into the fraternity of Alpha Omega Alpha and to present you with these keys—emblems of work well done."

THREE-TIME MISSIONARY

(*Concluded from page* 88)

But his face sobered again as his talk drifted to the mobbings which he also had experienced during his first missionary adventure. Twice driven from Yazoo County, he returned yet a third time to carry out an errand for President Ben E. Rich in spite of the fact that eighty-five men had pledged to kill the first Mormon elder who crossed the county line.

"Those early experiences in Yazoo County will always be vivid in my memory," the old man had a far away look in his eye.

He told how Ben E. Rich had been assured by a friend at home that the Yazoo people would meet him with open arms and how later President Rich telegraphed his friend: "They met me with arms all right, but they were the kind that shoot bullets."

Elder Flake and his companion at one time narrowly escaped a second lynching party in Yazoo County by the timely arrival of their train. The ticket agent had bluffed the mob into thinking that the railroad company would stand behind anyone who held tickets, so the mob of fifteen men hesitated to carry out threats of lynching until their leader arrived. The train arrived first.

"Yes, those were the good old days," he sighed, though later he was heard to say: "I hope the people aren't as rough on us as they used to be."

Elder Flake served a long term mission in the South from 1897 until 1900, then returned again in 1925 for a short term mission. He was twice president of the Mississippi Conference. During the interim he filled another short term mission in Texas.

He also sold horses in the South during 1906-07, spending much of his time visiting old friends and investigators. He looked up those same friends again in 1918 when he passed through the South on a genealogy tour, and in 1934 when he came to the mission to visit his sons.

Elder Flake has been assigned to serve temporarily as president of the Birmingham, Alabama, branch. But before he left Atlanta, he spent a night with the missionaries. When the light was flashed on in his room at six o'clock the next morning, he pulled himself up, rubbed his eyes and yawned.

"What's the idea of waking me up in the middle of the night?" he complained. Then he looked at his watch and grinned: "I guess the mission field hasn't changed much since I was here, after all."

THE CHURCH MOVES ON

(*Continued from page* 95)

Brigham, Utah; Stanley L. Udall, Eager, Arizona; John J. Van Leeuwen, Salt Lake City.

East Central: Vaughn R. Atkinson, Sandy, Utah; Mary Eliza Astle, Fair Oaks, California; Golda Faucette, Sanford Colorado; John Neil Bradley, Shelley, Idaho; Jerome R. Johnson, Sanford, Colorado; Joseph M. Glenn, Logan, Utah; Kenneth Ruel Jenkins, Freedom, Wyoming; Darrel Ray Jenkins, Freedom, Wyoming; Rex K. Crane, Mink Creek, Idaho; Lonnie E. Crosby, Etna, Wyoming; Grant C. Frederickson, Twin Falls, Idaho; Helen Claire Bolton, Salt Lake City; June Gleave, Antimony, Utah; Walter LeGrande Collins, Salt Lake City; Wendell B. Cheney, Thornton, Idaho; Richard M. Mecham, Tropic, Utah; J. Lyle Fackrell, Huntington Park, California; Wayne F. Bellows, Provo; Fern Kitchen, Provo; Lloyd L. Miller, Jr., St. David, Arizona; Frank R. Jex, Provo; Gilbert J. McLean, Salt Lake City; Ila Hansen, Lovell, Wyoming.

Eastern: Lorenzo Max Bott, Brigham City; Melvin G. Sanders, Salinas, Calif.; DeLance W. Squire, La Verkin, Utah; Clyde D. Tidwell, Wellington, Utah; Archie C. Robbins, Salt Lake City; Ernest C. Cook, Ogden; Chelsea Peterson, Midvale, Utah; Charles E. Busath, Sacramento, Calif.; James C. Kendall, Nephi, Utah; Forrest H. Kleinman, Toquerville, Utah; Rodney E. Alsop, Salt Lake City; Millard H. Michaelson, Afton, Wyoming; Richard I. Jorgensen, Price, Utah; Lucille P. Giles, Salt Lake City; Ashton L. Smith, Cedar City, Utah; Calvin P. Christensen, Bountiful, Utah; Max Jay Fenn, Benson, Arizona; Charles C. Esplin, Cedar City, Utah;

(*Concluded on page* 118)

The Church Moves On

(*Concluded from page* 117)

Howard G. Smith, Salt Lake City; Hugh Crae Wilson, Boulder, Utah; Mildred Hill, Lordsburg, New Mexico; Alvin W. Taylor, Salt Lake City; Joyce Peart, Randolph, Utah; Russell T. McDonald, Murray, Utah.

Hawaiian: Wayne M. Von Almen, Bedford, Wyoming.

Mexican: A. Lorenzo Anderson (Mission President), El Paso, Texas; Vera P. Anderson (Wife of Mission President), El Paso, Texas.

New England: Helen Barton, Salt Lake City; Jean Horsley, Malad, Idaho; Amber R. Palmer, Park Valley, Utah; Victora Rasband, Heber, Utah; Richard T. Wooton, Salt Lake City.

North Central: Ray L. Christensen, Richfield; Charles W. Dahlquist, Provo; Wayne C. Dalton, Clearfield, Utah; Frank S. Hardy, Jr., Salt Lake City.

Northern: Ward Rhodes Clark, Lehi, Utah; William Paul Merrill, Jr., Preston, Idaho; Lynn C. Nelson, Thornton, Idaho; William H. Green, Hooper, Utah; Franklin Van Nebeker, Shoshone, Idaho; Virginia Stewart, Spanish Fork, Utah; Ethel L. Jones, Salt Lake City; Arnold Bangerter, Woods Cross, Utah; Jay A. Miller, Mesa, Arizona.

Northern California: Lewis T. Patterson, Salt Lake City; Thomas B. Doxey, Ogden, Utah; Wayne R. De Leeuw, Bicknell, Utah; Dorothy H. Miller, Parker, Idaho; Lester A. Peterson, Salt Lake City; Harland S. Russon, Salt Lake City; LeRoy E. Peterson, Salt Lake City; Merlin Dee Whiting, Manti, Utah; Doris R. Nielsen, Salt Lake City; Lars Anderson, Jr., Salt Lake City; Iola Elodie Sorenson, Jr., Bancroft, Idaho; Paul W. Christensen, Cedar City, Utah.

Northwestern: Max Milligan, Sacramento, Calif.; Ruth S. Marsden, Murray, Utah; Blake J. Anderson, Fairview, Utah; Kenneth R. Ballard, Smithfield, Utah.

Southern: Kimball C. Richmond, Salt Lake City; Maxwell G. Erskine, Salt Lake City; Vaughn J. Paxman, Nephi, Utah; Derrah B. Wiggill, Kaysville, Utah; James T. Crowther, Sanford, Colorado; Paul V. Christofferson, Lehi, Utah; Evert G. Martin, Sanford, Colorado; Eldon LaVar Coates, Kingston, Utah; Varsel L. Chlarson, Honeyville, Utah; Richard C. Bigelow, Provo; Lloyd P. George, Kanosh, Utah; Eula Moseley Byrne, Ogden; Oviatt Byrne, Ogden; Ray R. Wright, Lyman, Wyoming; Thora Rawlings, Preston, Idaho; Finley R. Hendrix, Sunnyside, Nevada; Thornton J. Nelson, Safford, Arizona.

Spanish American: Donald E. Jones, Ogden; Raymond C. Johnson, Salt Lake City; Donald E. Matthews, Burley, Idaho; Ruth Stout, Moab, Utah.

Texas: John Rawle Baylis, Salt Lake City; Norman E. Hansen, Salt Lake City; Elmer V. Howell, Jr., Salt Lake City; Ray Hill Moore, Payson, Utah; Melvin H. Johnson, Inglewood, Calif.; Alma J. Duersch, Driggs, Idaho; Harvey S. Hansen, Mink Creek, Idaho; Robert Kent Fielding; Provo; Lester H. Thomson, Seattle, Wash.; Clarence G. Walker, Salt Lake City; Norman R. Fletcher, Vernal, Utah; Andrew S. Wilkinson, Jr., Huntington Park, Calif.; Reese H. Westover, Rexburg, Idaho; Richard B. Stephens, Ogden; Emerle L. Crosland, Salt Lake City.

Western: Gerrit Van Dyle, Salt Lake City; Henry M. Schumann, Tremonton, Utah; H. Wells Meeks, Salt Lake City; Thomas D. Hunsaker, Honeyville, Utah; Newell Antone Bastian, Loa, Utah; Leon Marchant Judd, Hoytsville, Utah; Fredrick W. Hunzeker, Montpelier, Idaho; Eldren L. Butler, Salt Lake City; Adrian P. Nielson, Ovid, Idaho; Cleveland E. Cook, Pocatello, Idaho; Alvin G. Snarr, Murray, Utah; Verl F. Scott, Murray, Utah; Spencer G. Beck, American Fork, Utah; Norman M. Adams, Parowan, Utah; Grant V. Williams, Grace, Idaho; Ray W. Summers, Ririe, Idaho; Dean C. Garner, Rupert, Idaho; William E. Bradshaw, St. George, Utah; Douglas Farrow, Summit, Utah; Alvin L. Davidson, St. Anthony, Idaho; W. Clem Utley, Fillmore, Utah; Marjorie Lunt, Nephi, Utah; Clarence L. Mecham, Carey, Idaho; Geneva Ricks, Idaho Falls; James C. Hansen, Hooper, Utah.

Answers to Bible Curiosities

(*Questions on page* 92)

1. The faith of the saints. (Jude 3)
2. "If any man will do his will." (John 7:17)
3. "For the word of God is quick, and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12)
4. "The water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14)
5. Three. Adam. (Genesis 2:21) Abram. (Genesis 15:12) Saul and his army. (I Samuel 26:12)
6. A meek and quiet spirit. (I Peter 3:4)
7. Earnestness, determination, and patience. (Luke 8:15)
8. "Whosoever committeth sin is the servant [slave] of sin." (John 8:34)
9. "And forgive us our sins." (Luke 11:4). "And forgive us our debts." (Matthew 6:12)
10. Three years and six months, in the days of Elias. (Luke 4:25)

Test of Faith

(*Concluded from page* 112)

He is an electrician and is now working in Colombia. He speaks four languages. Recently he sent fifty dollars to the Presiding Bishopric to be credited as tithing, thirty dollars for his parents, residing in Switzerland, and twenty dollars for himself.

Temple Square Still Popular with Visitors

A TOTAL of 309,652 visitors paused at Temple Square during the year 1942, compared with 465,432 visitors for 1941, reported Elder John H. Taylor of the First Council of the Seventy and president of the Temple Square Mission.

June and July were the best months with 42,246 and 39,463, respectively registering. A large number of the visitors to the grounds in 1942 were men in the armed forces.

SAM BRANNAN

(*Continued from page* 83)

feelings. . . . The *Star* takes a bold stand and a straightforward course, cutting to the line and at the same time meeting with universal approbation. On my return home I deemed it most prudent to dissolve our company association from the fact that a great many were idle and indolent and would try to live upon the earnings of the few, and at the same time it would leave me less incumbered to perform the duties involved upon me in sustaining the interest of the cause of Zion.

I hope, brethren, that you will not suffer your minds to be prejudiced or doubt my loyalty from any rumors or reports that may be put in circulation by brethren or others. . . . I want your confidence, faith and prayers, feeling that I will discharge my duties under all circumstances, and then I am happy. No undertaking will then be too great or any burden too heavy. I hope it may be counted wisdom by your council for one of your number to visit us next fall. . . . My whole soul, might and strength is bent on laboring for you night and day. I look upon no one as being judges of the fruits of my labor except your honorable body. To you I stand ready at any moment to render an account of my stewardship. . . .

About twenty of the Battalion are working here in town and are doing well. About the same number are at Captain Sutter's and many more scattered about different parts of the Bay, and as far as I can learn, they are doing well.[4]

Two days later a serious attempt was made toward liquidation of the assets of Brannan & Company. The following advertisement appeared in the California *Star*:

The subscribers offer for sale, on reasonable terms, the following effects of the late firm of Samuel Brannan & Co., as follows:

A large quantity of wheat
American cattle, horses, and mules
A large quantity of a good breed of pigs
A valuable lot, situated on the corner of Kearny and Pacific Streets; a lot and farm house, cor. of Clay and Stockton Streets, school books
Harper's *Family Library*, 168 volumes
A medium chest
The launch, *Comet*
Wagons, chairs, yokes
Two drums, muskets, swords, powder, etc.
Linen thread, wicking; one hat block, matches, and twine
Castor oil, mustard, soap, eight hundred barrels salt, empty hogsheads, etc., etc.[5]

So much as the public could be in-

[4] *Journal History*, Oct. 17, 1847

[5] California *Star*, Oct. 19, 1847. Condensed somewhat from original.

SAM BRANNAN

duced to buy was converted to cash, and the loyal brethren then remaining received a share of the funds. But many things, even after repeated offers, could not be sold. Eventually they fell into Brannan's hands, and after apostasy had warped his better nature, there is little evidence that the partners received a just division of these spoils. Regarding New Hope, William Glover later wrote: "Samuel Brannan got the land, oxen, crops, house, tools and launch from New Hope, and the company, who did the work, got nothing."[6]

As wealth and prestige crowded upon Brannan, his ardor for the Latter-day cause slowly underwent eclipse. But Samuel Brannan was not the only Latter-day Saint guilty of lifting greedy eyes to the golden calf. A like spirit of worldliness seems to have permeated the entire San Francisco colony through that winter of 1847-48. As virtual pioneers of a rich and growing city, they found manifold opportunities for personal gain. Indeed the tide of worldliness might have totally engulfed them, had it not been for the timely arrival of Addison Pratt.

Elder Pratt had for years labored among the natives of the Society Islands, and with astonishingly fruitful results. On his way across the world to report this mighty harvest, he touched at California. It was his intention to hurry eastward, but at San Francisco his zealous soul quickly discerned all was not right with the Church. Rather than immediately hasten over the mountains, he turned energetic efforts to a greater task—that of quickening the hearts of these wavering brethren of the covenant. Under his labor the San Francisco branch officially was organized, the Church brought out of hiding, and fired again with zeal.

At first Samuel Brannan was delighted with the capabilities of Elder Pratt, and he lent him every assistance toward putting the Church in order. While he jealously guarded his own rights as leading elder, he insisted Addison serve as president of the San Francisco branch. Not all the good Saints who had made the *Brooklyn* journey were by these labors reclaimed to righteousness—yet, through the unselfish efforts of Addison Pratt, many a brother and sister were saved for the Church even through the dynamic upheaval of the Gold Rush so soon to follow. Under this radiant spiritual influence, Samuel Brannan at times veered from crass neglect to the warmth of spiritual fervor. The tide of his inner strife is strikingly indicated in a letter he wrote to President Young on March 29, 1848:

> The wide distance that separates us at present and the peculiar circumstances under which I am at this time situated, occasions very peculiar feelings to rise in my heart, knowing fully the responsibility resting upon me, and my acts during my tarry here. That I am a man of errors, I most sincerely acknowledge; but with all of my errors, I hope and trust they have not brought reproach upon the high and holy cause which I have had the pleasure to represent in this country. . . .
>
> That I shall have many calumniators arising from jealousy and misrepresentation I am fully confident. But from my unbounded confidence in the known integrity and disposition to give justice to all men, especially to the household of faith, in yourself and council, I do not give myself any alarm—putting my trust in the "God of Israel" the great architect and director of His kingdom on earth. I sincerely hope that another year will not pass away until I have the pleasure and happiness of receiving "one of the Twelve" in this place. I feel assured in saying that the good result that would arise from it would pay a thousand-fold to the cause and interest of Zion. For myself, I have labored under many disadvantages, from not having received my endowment. Ambition on the part of those who have received it, disputing my Priesthood and joining their influence with the slanderer, in order to strengthen their own influence and exalt themselves. . . .
>
> When Brother Addison Pratt took the presidency of the branch, I was in hopes of receiving better results than I have; he is one day carried away with them and the next against them; and so it has been from the first three months. I do not say this with any feeling against Brother Pratt, for I have none; it arises from a want of natural stableness of purpose and firmness in decision and character.
>
> Our care and interest is daily increasing in influence and strength. The tide of opposition that has heretofore existed against us under the recent control of Alcalde here has received a successful defeat, and the *Star* has become the representative of the commercial and influential portions of the community of the place, and is rapidly increasing in the surrounding country. . . .
>
> Myself in connection with two other influential persons of this place have organized an order entitled "The United Order of Charitable Brothers." We three compose at present the only members of the Grand Lodge and the Great Grand Lodge. A subordinate lodge has been organized in this place, entitled Samaritan Lodge No. 1. We have taken in a majority of the most respectable citizens of this place. The order is advancing very rapidly and we have applicants from all parts of the county to become members. It will without a doubt, become the most influential of any order in the county.
>
> I have sent Brother Wm. Glover down south with $2,000 worth of goods to trade with the Spaniards, which we obtained here on credit. If we realize 50 per cent on them and meet with good sale, he will then fit out immediately with more supplies and meet you at the "Lake." You may rely upon my pushing every nerve to assist you and sustain you to the last. . . .[7]

THE letter was a long one and reveals, as nothing else could, the peculiar mental state of a man torn between two

(*Continued on page 120*)

[6] *Glover Ms.*, Bancroft Library, University of Calif., Berkeley

[7] *Journal History*, Mar. 29, 1848

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SAM BRANNAN

(*Continued from page 119*)

all-consuming interests. It cries out petulantly against Brother James Ferguson (a sergeant-major of the Battalion), because Brother Ferguson personally had received a letter from the Twelve requesting the remainder of the Battalion to return east and advising them not to re-enlist, as contemplated. He accuses Ferguson of gross impertinence, for after a request to examine the letter, he claims the Battalion officer insulted him by declaring "that if I wished to hear the letter, I must attend the meeting, for he would not let the letter get out of his hands." Brannan moans piteously of the Twelve's "distrust" of him by their sending letters of importance to others without consulting him. He tells of his desire to erect a suitable "convention house" or place of meeting, that all members of the Bay colony might hear the preached word. And almost in the same breath he accuses the brethren under him of conducting a house-to-house whispering campaign against his initiative in the matter, "they" claiming he intended using the "convention house" facilities only for the building up of his own standing with the people of San Francisco. In conclusion, he longs for the day when men "will know their own place and keep it." Evil ruled the heart of Samuel Brannan. His apostasy had begun.

He had utterly failed in his efforts to convince Brigham Young of the desirability of locating the main body of the Church on the Pacific slope, yet his setback in this regard dimmed not a whit his zeal for California. Whether the Church liked it or no, it still to him was a land of superlatives. And he would have the world know it. Accordingly he laid plans to organize a regular overland mail that would link Independence, Missouri, with San Francisco in the amazingly short time of sixty days. He hired the best riders from the discharged Mormon Battalion. On April 1, 1848, to commemorate the first run of this mail, a special edition of the *Star* was struck off the press. It extolled in florid prose the wonders and prosperity of California. It appealed with convincing promise to the prospective home-maker. There is something faintly reminiscent in this early-day effort of Samuel Brannan to make the world "California conscious." Perhaps it was the precedent so assiduously followed by today's "All-Year Clubs" and chambers of commerce. Samuel Brannan was the first "Californiac."

But up-river, other things were occurring among those little clusters of Battalion boys laboring for Captain Sutter—things destined to make the world "California conscious" beyond the wildest dreams of the dynamic Samuel Brannan.

As early as February and March of 1848 had come wild rumors from Sutter's Fort that gold had been discovered in the races of a mill which the Mormon boys were building for Captain Sutter in that vicinity. At first, the *Star* openly ridiculed such statements. Contemptuously it branded them "all sham—a superb take-in, as was ever got up to guzzle the gullible."[8] But when Charles Smith, from the store at Sutter's, wrote Brannan that his depleted stocks were being paid for with gold flakes, Samuel decided to investigate.

On April 1, 1848, the first relay of Brannan's overland mail dashed out of San Francisco. Saddlebags were stuffed with eastbound letters and California *Stars*. The lusty Samuel rode with his mail as far as Sutter's. The timing was right, for already the spotlight of history had shifted its beam to the American River, forty miles above the fort. There a group of Battalion boys had humbly been toiling with shovels and picks.

From this toil something already had come that was destined to shake the world.

(*To be continued*)

[8]California *Star*, May 20, 1848, Bancroft, California, VI, p. 57

WHEN IT'S "NO SMOKING" IN THE ARMY

(*Continued from page 70*)

where we were going—how did we do on the intelligence test—what do you think of so-and-so as an officer—and so on, when quite unobtrusively the 'pack' came out—cigarets all around. I simply said, "No thanks," an answer that had been sufficient in a hundred like situations—but not so with the sprouting fighting cocks.

"Whatsamatter?" queried a surprised one, "Don't you use 'em?"

"No," I said, trying not to sound prudish.

"Well," he countered, "what do you do to be sociable?"

What do I do to be sociable? It was my turn to be shocked. Recovering quickly and half smiling I replied, "I always thought conversation or just plain geniality was enough to be sociable. If you want though, I can juggle three tennis balls or do a cartwheel." He looked a little sheepish and we all smiled. Later in the conversation the

When It's "No Smoking" in the Army

subject returned (as I knew it would—it always does) and they asked me why I didn't use 'em.

"Well, boys," I said, "I have several reasons. I'll just give you my commonsense reason. I'm now in the army. I don't know what is ahead of me—fighting or working. I may have to do a forced march of thirty miles with a pack to save my life a few weeks from now. Mind you, I said I may—it's happened many times already in this war. Well—only a dope would step into a fight with one hand tied behind him. I want both of my hands—both my ears, and eyes, and good wind. I want all of that plus all of the fine training in the use of my gun they will give me. I want every advantage I can get. That's the way I gamble. I intend to come back from this mess, and I'm not letting anything I do interfere with the chances."

(That doesn't sound prudish, I reflected—I hope they get my thought.) I looked around the intent circle.

"Mmmm," said one, eyeing his cigaret as he rolled it back and forth between his fingers.

"Sounds solid," mumbled another.

"Well," meditated a third, "that's what Mother was trying to tell me—only it's in a man's words."

—And their feet idly ground on the glowing ash of their half-used smokes. Their minds weren't there with me then. They were back home with their loved ones, and a strange light was in their eyes.

The brilliant commander of the recent British successes in North Africa, Lt. Gen. Bernard Montgomery, opened one of his military conferences with the terse statements—"I do not approve of smoking or coughing. There will be no smoking. For two minutes you may cough."

Well—that is the bulk of my message as I sit here in the barracks waiting for I know not what. To those interested, however, I can add my personal testimony to those of other young Mormon soldiers. I have seen the living gospel at work in every phase of training . . . the steady hand on the rifle range—the ten-mile hike with full field equipment—the gruelling, heart-breaking bayonet course where big and little men alike fall aside—the calisthenics and double-time marching. Those that live the gospel are the leaders.

And in the barracks at night as "shipping orders" are coming out, the only calm, untroubled ones are those that march forward into the valley of the shadow with the serene knowledge and testimony of the living God.

The setting of an example is contagious. "Let your light so shine," the Book says, and though we Mormon men are greatly outnumbered we shall carry that light with determination.



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TO GIRLS BEHIND THE MEN BEHIND THE GUNS

(*Continued from page 81*)

pillars of our society? The old cry of Cain, the murderer, "I am not my brother's keeper" cannot apply to you who are the keeper of some other girl's brother. That other girl may be with your brother now. What would you have her do for him? Then apply the golden rule.

You girls behind the men behind the guns form a line of defense which must not weaken. While that line holds, the front lines will remain impregnable. There must be no compromise, no going over to the enemy, no lowering of standards—no traitors in this line.

This is not a line to be defended with ships and tanks and guns and airplanes; it will not be assaulted by troops with fixed bayonets; but it is a line constantly under fire, being attacked from all directions, a line where it is sometimes difficult to tell friend from foe. From these lines there must come reserves for the front—not armed recruits, but the very essence of the fighting man's strength, namely, courage and faith and that "ten-fold strength" of the pure in heart.

There must come up from these lines an atmosphere of home, of love, of fidelity and purity, an atmosphere free from contamination, free from nicotine and alcohol and lust.

From this line there will come an unseen companion to march at his side, ride with him in his tank or plane, be with him on his battleship. The memory of that last sweet time together will give him strength and fortitude and renew his faith in God.

Yes, girls, you are called to serve, and when the war is over the heroines will be as numerous and entitled to as great credit as the heroes of the war. Your medal of honor may not be pinned on a uniform, but it will be the highest honor won on life's battlefield — a clean courageous heart. God Himself will reward your valor.

PAROWAN CHOIR

(*Continued from page 79*)

would think the physical energy necessary to build up an early frontier community enough to take up the entire time of any of these stalwarts.

But two months after the first concert, they were ready with their next. On the evenings of March 21 and 22, they presented a total of twenty-two selections. It was at this concert that the "Orchestral Band" made its first appearance, when they "executed a well-arranged and sublime composition of their conductor's."[6]

By this time also it was maintained that "the whole talent of the place has been formed into an Association, a considerable amount of books and music purchased, and means raised for an organ which has already been ordered through Professor George Calder of Salt Lake City."

We discover between the lines of some of these early reports evidences of keen rivalry between the musical groups of neighboring communities. On one occasion Brigham Young and a company of officials from Salt Lake City journeyed south to hold a series of meetings. At such events, settlers from communities for miles around would converge upon the meeting place.

On September 13, 1865, President Young and a group of high Church officials held two meetings at Parowan. There was "singing by the Parowan Harmonic Society, who occupied a well-put-up stand on the west side of the bowery. Their singing is a credit to their leader, and they bid fair to be second to none in the territory. Bishop Lunt from Cedar City, came into Parowan last evening, with twelve wagons containing the Cedar City choir and citizens."

Here is evidence that the Cedar choir was not going to be outdone by the Parowan society before their beloved leader, Brigham Young. It also brings to light once again the fact that music was the chief "extra-curricular" activity of early Mormon settlements.

A MEMORABLE highlight of the Harmonic Society was reached five years later—a thrilling event never to be forgotten by any member of that group of music-lovers.

It was October conference time in 1870. The merits of the Parowan Harmonic Society had been recognized and they had been invited by Brigham Young to journey to Salt Lake to furnish the musical selections for the meetings—an honor for which the various ward choirs vied constantly.

The group set out in a covered wagon caravan nearly three weeks

(*Continued on page 124*)

[6] *Deseret News*, March 27, 1865



The man who represents 25,000 U.S. sugar beet growers tells why

Americans will never go Sugar Hungry

"Sugar is a concentrated energy food Americans like and ought to have in sure supply," Mr. Sanford told me. "The amount of sugar we consume shouldn't be decided by enemy submarines.

"Many people don't realize that even before we went to war a fourth of all sugar consumed in the U.S. came from U.S.-grown sugar beets. Beet sugar production has doubled in this country since 1918.

ACREAGE INCREASING

"Here in the Arkansas Valley I'm proud to say our sugar beet growers are increasing acreage at least 25% this year over last. Most of the increases are on farms that have not been producing as many beets as they should. Personally I can produce more tons of beets by continuing my present rotation, which is based on years of experience.

ROTATION PROGRAM

"Each year I plant one field in alfalfa and plow up one field of alfalfa. In the newly plowed field are planted cantaloupes or corn — followed the next year with beets — then onions, vine crops or beans—beets again the fourth year — and then I seed the field back to alfalfa or small grains. Sugar beets are a cash crop that fits nicely into soil-building rotation.

"We buy range lambs in the fall and fatten them on beet tops, beet pulp, discard molasses, as well as hay and grain we produce. This marketing of our beet by-products through livestock has proved profitable.



Hoeing alongside his Mexican workers, Mr. Sanford sets the pace in thinning growing beets

LABOR IS PROBLEM

"We beet growers are finding labor supply and cost a tough problem. Eventually we hope to solve it with newly developed machines.

"For the present we're planting half as much beet seed per acre as usual, so our thinning labor can cover more acreage each working day. We also give our fields an extra disking and harrowing. This destroys weeds so the young beet plants come up in a clean seed bed, and that saves labor.

EFFICIENT INDUSTRY

"Today our U.S. beet sugar industry can produce 100 pounds of sugar with 8 hours of man labor against 10 hours in the tropics—and we pay decent American wages.

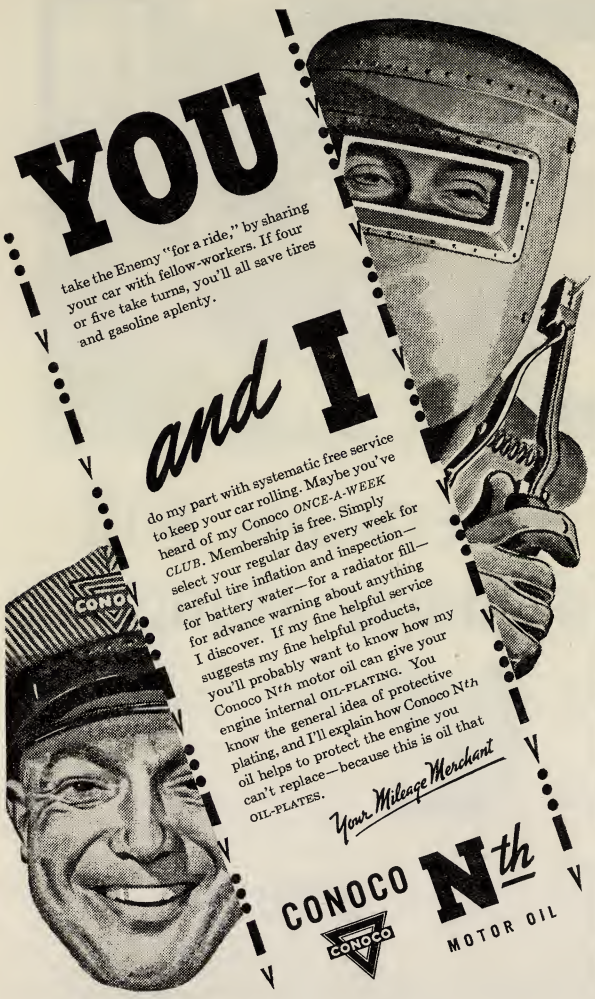
"Beet sugar such as our Colorado-grown product is as sweet and pure as any sugar in the world. More and more housewives are finding that out nowadays, and part of the credit belongs to good merchandisers like Safeway.

"Safeway stores in the beet-growing areas, I've noticed, always feature beet sugar. Even with restricted sales, due to the ration, Safeway is broadening the market for our beet sugar. And we beet growers have often been helped out of a tight spot by the marketing support Safeway provides for our companion products such as lamb."

• • •

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An Improvement Era publication

Parowan Choir

(*Continued from page* 122)

before the conference. The two-hundred-and-fifty mile journey was a real undertaking in those days, the caravan averaging about twenty miles a day.

It so happened that when they arrived in Salt Lake the Chief Commander of the United States Army was spending a few days in the city. This official was none other than the famous General William Tecumseh Sherman, hero of the Union army forces in the Civil War. At the time, he was en route to his home in the east after an extended trip of inspection in the Pacific coast area.

Sherman's famous March to the Sea had made him a national hero, and his attentions were solicited on all sides wherever he made his way.

Whitney, in his *History of Utah*, tells how the eminent soldier, accompanied by his daughter, and by General Schofield, and other military officers, registered at the Townsend House, present site of the Hotel Utah, and during their stay had a very sociable interview with President Young and other Church leaders at the President's office.

ONE evening the townspeople gathered outside the general's hotel, clamoring for a view of their idol. The war-worn veteran had been serenaded the same evening by the Camp Douglas Band, but in spite of all this he had declined to put in an appearance and address the throng. *The Deseret News* for October 4, 1870, gives an enlightening account of what followed:

> An hour later, after the throng had dispersed to a small degree, the members of the Parowan choir, who are in to attend the Conference, made their appearance and sang two or three pieces, which were followed by cries of "Sherman," "Speech." This was followed by a call for "Hard Times, Come Again No More," which was very effectively rendered by the choir.
>
> General Sherman then made his appearance, and in a few well-chosen words acknowledged the compliment paid him by the singers.[7]

That the hero of the March to the Sea was deeply touched is evident by his words to the choir: "I address myself not to the rabble, but to this little band of singers who, I understand, have traveled by team and wagon two hundred and fifty miles to sing at their Church conference.

"So far as it is in my power, I promise them that 'hard times shall come again no more' to this people."

[7] *Ibid.*, October 4, 1870

PAROWAN CHOIR

These words were especially significant to these Mormon pioneers, for surely they, above all others, had experienced more than their share of "hard times" as they had been driven from state to state.

General Sherman stated further that he did not intend to make a speech. He had heard the singers were from Parowan; he did not know Parowan, had only seen it on a map. He was gratified to behold the beautiful homes which the people, while facing difficulties and trials of the severest kind, had built up in the desert, and "his sincere wish was that they might live to enjoy them."[8]

The clamorings and pleadings of a throng, plus the serenading of one of Uncle Sam's military bands had failed to impress the general. What they had failed to do, the Parowan Mormon choir had been able to accomplish with their sweet, sincere singing.

The records show that southern Utah became well-known for splendid music festivals in the late nineties through the united efforts of the heads of music in southern Utah towns—Thomas Durham of Parowan, William G. Bickley of Beaver, Joseph Coslett of Cedar City, John McFarlane of St. George and David Edward of Paragonah.

Such were the experiences of the Parowan Harmonic Society. Moreover, they were the experiences of similar organizations in all parts of Mormondom. The incidents here mentioned seem quite unimportant and as trifles in today's hurried existence, but in those early pioneer days, they made life more abundant for a people who felt a need and had a desire strong enough to fill that need.

[8] *Journal History*, October 4, 1870

TIMBER FOR THE NAUVOO TEMPLE

(*Continued from page 77*)

Nauvoo. They were prevailed upon to ferry the wagons, horses, and men across while the cattle swam."

In the *Magazine of History*, Vol. 111, No. 2, December, 1919—an article written by James H. McManus, "A Forgotten Trail," speaking of Brunson's trail, pages 142-143: "Upon reaching the falls (Black River Falls) the party found a company of Mormons operating a sawmill getting out lumber for their colony at Nauvoo, Illinois. This was the white man's outpost on Black River at this time.

"On the other side, about ten miles above the falls, the river emerges from what at that time was the southern boundary of the Wisconsin Forest tract, in which it has its source and in which it flows to the head of what is known as the Mormon Riffles, a two-mile reach of 'white water' confined within high walls of the oldest rocks, just below the present village of Hatfield, now the site of a great power plant. It must have been at this place and above, that the Mormons cut their logs and floated them down to their mill at the Falls. That act is commemorated and their sect perpetuated by the name given to the long stretch of swift water."

To the foregoing I will add a letter confirming the foregoing account from another source which I think will be of general interest and of a historical value, written as it is from the historian of the Church of the Latter-day Saints, and is as follows:

November 19, 1935

Mr. F. W. Draper,
Loyal, Wis.

Dear Sir:

Your letter of inquiry regarding the logging operations of citizens of Nauvoo, Illinois, in Wisconsin in the early forties has been referred to this office and I take pleasure in sending you the following notes on the subject culled from our records:

"October 5, 1840, Alpheus Cutler, Elias Higbee, and Reynolds Cahoon were appointed to superintend the construction of the Nauvoo temple."

"January 19, 1841, George Miller, Lyman Wight, John Snider, and Peter Haws were designated as building committee for erecting the Nauvoo House."

Pursuant to instructions from the authorities of the L. D. S. Church, Alpheus Cutler and Peter Haws left Nauvoo September 25, 1841, for the pineries of Wisconsin to get timber for building the Nauvoo Temple and the Nauvoo House. With them they took the following company of workers: Tarlton Lewis, Jabez Durfee, Hardin Wilson, William L. Cutler, Horace Owens, Octavius Pauket, Blakely B. Anderson, James Flack, Nathaniel Child, and Peter Conover. Child's wife and daughter also accompanied this expedition.

These people spent the winter in the pine country, toiling diligently and together making good progress, although they suffered greatly from the rigors of the northern climate and lack of adequate provisioning. The following July they succeeded in bringing down the Mississippi to Nauvoo a large raft of good pine lumber.

A raft containing 90,000 feet of boards and 24,000 cubic feet of logs arrived in Nauvoo from Wisconsin October 13th, 1842.

April 23, 1843, Peter Haws called for twenty-five hands to go with him to the

(*Concluded on page 127*)

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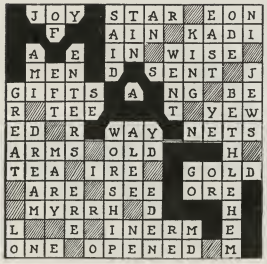
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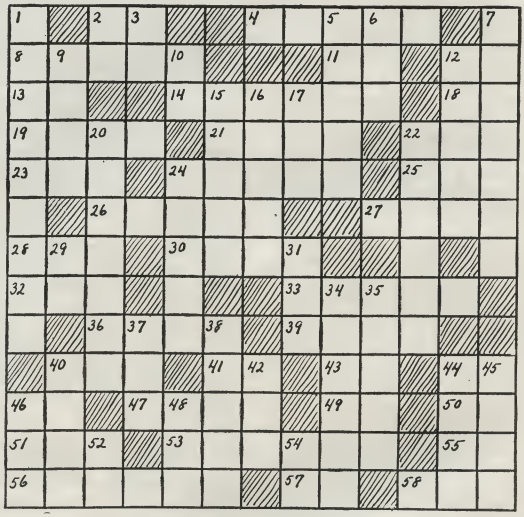
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SOLUTION TO JANUARY PUZZLE



Scriptural Crossword Puzzle—The Shepherds

"And there were in the same country shepherds abiding in the field."—Luke 2:8



HORIZONTAL

2 "flowers appear . . . the earth" S. of S. 2:12
4 "Son of man hath power on . . . to forgive sins" Matt. 9:6
8 "Lord God of . . . was with him" 2 Sam. 5:10
11 Lava
12 "which shall . . . to all people" Luke 2:10
13 Hebrew deity
14 "they were sore . . ." Luke 2:9
18 Second note of scale
19 Household animals
21 Plural of suffix denoting person or agent
22 To tear
23 City of Benjamin Gen. 12:8
24 "am come to send . . . on earth" Matt. 10:34
25 Tropical American cuckoo
26 "He hath not . . . with us after our sins" Ps. 103:10
27 "And this shall be a . . . unto you" Luke 2:12
28 A friend of David I Kings 1:8
30 Heritable land
32 Son of Jacob
33 "suddenly there was with the . . . a multitude of the heavenly host" Luke 2:13
36 "know how to give . . . gifts" Matt. 7:11
39 "not my . . ., but thine, be done" Luke 22:42
40 ". . ., and it shall be given you" Matt. 7:7
41 Indian plant
43 "Let us now . . . even unto Bethlehem" Luke 2:15
44 Fifth month of Hebrew year
46 North Carolina
47 "For the Son of man is come to seek and to . . . that which is lost" Luke 19:10
49 Part of the day
50 "And, . . ., the angel of the Lord came upon them" Luke 2:9
51 Gold (Heraldry; pl.)
53 Fourscore
55 ". . . if he ask a fish, will he give him a serpent" Matt. 7:10
56 "eyes are ever . . . the Lord" Ps. 25:15
57 Plural noun ending
58 "Oh that . . . would praise the Lord" Ps. 107:8
Saying of the angels is 2, 4, 24, 36, 39, 56, and 58 combined

VERTICAL

1 "And the . . . returned, glorifying and praising God" Luke 2:20
2 Bone
3 New Testament
5 "to . . . up children unto Abraham" Luke 3:8
6 Tot
7 ". . . watch over their flock by night" Luke 2:8
9 Trees of olive family
10 South America
12 "I . . . you good tidings" Luke 2:10
15 "abiding in the . . ." Luke 2:8
16 Lariat (Sp.)
17 Part of a circle
20 The angel brought good . . .
22 Instrument for evening yarn on loom (Scot.)
24 Old Italian coin
29 Each
31 "written in the . . . of the Lord" Luke 2:23
34 "rain was upon the earth forty days and forty . . ." Gen. 7:12
35 ". . . to God in the highest" Luke 2:14
37 Indorsements
38 King of Judah and Israel
40 Topmost, a combining form
42 "greaves of brass upon his . . .s" I Sam. 17:6
44 "brought a mixture of myrrh and . . .s John 19:39
45 "unto you is . . . this day in the city of David, a Saviour" Luke 2:11
46 "the angel said unto them, Fear . . ." Luke 2:10
48 Relation to air, a combining form
52 Southwest
54 ". . . that is not with me is against me" Matt. 12:30



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TIMBER FOR THE NAUVOO TEMPLE

(*Concluded from page* 125)

pine country to get lumber for the Nauvoo House. Haws was unable to accompany these men to Wisconsin, however, for the next day he was called to go into Alabama and Mississippi on a mission to collect funds to continue the building of the Temple and the Nauvoo House. While on this mission he was joined by George Miller [not to be confused with *Bishop* George Miller]. They returned to Nauvoo with their collections October 27 of the same year. Bishop George Miller arrived at Nauvoo at sunrise May 12, 1843, with a raft of pine lumber from Black River. He reported that the snow was two and one-half feet deep at Black River Falls the previous winter.

The following is copied from a letter written by Willard Richards to Brigham Young, dated July 18, 1843:

"Evening. Bishop Miller arrived with 157,000 feet of lumber and 78,000 shingles. He says that it was all sawed in two weeks and brought down in two more; says that he has brought all the claims on those mills for $12,000 payable in lumber at the mills in three years; one-third is already paid for. Two saws did this job; chance for as many mills as they have a mind to build, and every saw can run 5,000 feet per day, the year around. The two saws now running can deliver 157,000 feet every fortnight; all that is wanting is hands. I understand the *Maid of Iowa* starts for Black River Thursday."

Further entries from the journal history of the Church:

July 20, 1843, Joseph Smith furnished Bishop Miller $290 for the expedition to the pinery.

July 21, 1843, the *Maid of Iowa*, a steamboat owned jointly by Joseph Smith and its captain, Dan Jones, left Nauvoo for Wisconsin. On board were Apostle Lyman Wight and Bishop George Miller and a large company of men with their families bound for the pinery on Black River. Bishop George Miller returned to Nauvoo from the pinery September 23, 1843. He reported Black River so low that the brethren couldn't float their raft of lumber down into the Mississippi.

THE following letter from Lyman Wight and others was read at a meeting at Nauvoo, Sunday, March 10, 1844:

"Black River Falls, February 15, 1844. To the First Presidency and the Quorum of the Twelve of the Church of Jesus Christ of the Latter-day Saints:

"Dear Brethren: Through the goodness and mercy of God, the Eternal Father, and the grace of our Lord and Savior, Jesus Christ, we are permitted to write and send by a special messenger, a concise account of our lumbering operations, together with the apparent prospects of the introduction and spread of the gospel among the Chippewa and Menomanee [sic] Indians, and also the projects of our hearts in regard to future operations in spreading the gospel south in all the extent of America, and the consequences growing out of the same, all of which we beg leave to submit for your consideration.

"Laboring under many clogs and hindrances, we have been able to accomplish and have in progress, so that we can deliver in Nauvoo about one million feet of lumber by the last of July next, which will be a great deal more than what is necessary to build the Temple and the Nauvoo House; besides all this, we have made valuable improvements here, all the results of labor done under trying circumstances. . . .

"The Indians are willing to sell privileges to individuals for lumbering and cutting timber, as they have hitherto done: but the agent is opposed to it. Thus a difficulty arises among themselves.

"Now as regards the introduction of the gospel of Christ among the Indians here, it will require more exertion to all appearances, to check the enthusiastic ardor of these our red brethren until the full principles of faith in our Lord and Savior Jesus Christ shall be reasoned into their minds, than to urge them on to receive it. They have great confidence in us.

"The country belonging to these northern Indians is a dreary, cold region and to a great extent cranberry marshes, pine barrens, and swamps with a small amount of good land, scarce of game, and only valuable in mill privileges and facilities for lumbering purposes.

"As to mineral resources they have not been fully developed. There is no doubt an abundance of iron ore, but uncertain as to quality. . . ."

FEBRUARY 30, 1844, two brothers, Mitchell and Stephen Curtis, arrived in Nauvoo, having been sent from the pineries by Lyman Wight to tell Joseph Smith that the Menomonie and Chippewa Indians sent delegations to the branch at Black River Falls asking for missionaries to come and preach to them. The Chippewas brought gifts of wampum in token of their peaceful intentions, and the Saints in return had given the Indians an ox and half a barrel of flour to keep them from starving. Wight desired instructions.

Joseph Smith returned the messengers with the advice that since Wight was on the ground he must use his own judgment as to the advisability of undertaking a missionary work among the Indians and the authorities at Nauvoo would back up his decision.

From Joseph Smith's Journal under date of March 4th, 1844:

"George Coray came in and said that he was sent by Lyman Wight to get sheep, etc., to carry to the pine country, to receipt for it, or agree to pay lumber."

From the journal history of the Church:

May 8th, 1844, Bishop Miller arrived in Nauvoo from the pinery.

May 1st, 1844, Lyman Wight and George Miller arrived in Nauvoo from the pine country in Wisconsin. A few days later Miller, a Brigadier General in the Nauvoo Legion, presided at a court martial in which Wilson Law and R. D. Foster were cashiered.

Soon thereafter Wight was sent into Maryland and Miller to Kentucky to electioneer for Joseph Smith's candidacy for the presidency of the United States.

July 5th, 1844, a raft containing 87,732 feet of pine lumber was landed at Nauvoo. Shortly after, another of 57,952 feet was received.

This concludes my search into the history of the logging operations of the Mormons in the present limits of Clark and Jackson Counties [an incidental history quite forgotten in the all-absorbing drama of the exodus of the Latter-day Saints from Nauvoo which followed so soon after.]

EVIDENCES AND RECONCILIATIONS

(*Concluded from page* 97)

nothing to do with them drains their strength. They are mortally afraid of the power of the Priesthood. The command, "get thee behind me," coupled with righteous living, is sufficient to drive them away. Yet, one must always be on guard against new forms of temptation in which these messengers from evil and with evil may appear to offer transient satisfactions.

Three keys for recognizing messengers out of the unseen world were given by the Prophet Joseph Smith:

There are two kinds of angels in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—

For instance, Jesus said: *Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

Secondly: The spirits of just men made perfect, they who are not resurrected, but inherit the same glory.

When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you.

If he be an angel he will do so, and you will feel his hand.

If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—

Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.

These are three grand keys whereby you may know whether any administration is from God (D. & C. 129:1-9).

Deceit is the mark of evil. Even if the evil messenger does not appear in person, but in the form of temptation, the test is the same. Compare the offering with the principles of truth. The sure sign of Satan will then appear.—*J. A. W.*

YOUR PAGE AND OURS

LET'S QUOTE IT CORRECTLY

Whenever Civil War General William Tecumseh Sherman is mentioned, the quotation "War is hell" comes to mind. Actually he said in an 1800 address: "There's many a boy here today who looks on war as all glory, but boys, it is all hell."

PROOFING THE PROOFREADER

THE two rows of keys at the extreme left of the linotype keyboard (the machine that sets type for the magazine) are, from top to bottom, *shrdlu* and *etaoin*, respectively. Often the operator fills up a spoiled line with these, and sometimes the proofreader fails to remove the "pied" line. Witness the cry of a drowning man who shouted "etaoin shrdlu shrdlu," or the judge who was made to sentence a prisoner to "etaoin etaoin shrdlu shrdlu" for ten years!

Members of both the editorial and printing staffs of *The Improvement Era* want to avoid such errors, for they are disastrous as often as they are amusing. (Imagine calling "Brother So-and-so" "*Bother* So-and-so!") To stimulate them to highest endeavor, and to help make the *Era* the reliable source of information it desires to be, readers are invited to report any typographical errors in the current issue. To the first reader reporting each error will go a copy of *Gospel Standards*, recent *Improvement Era* publication enjoying wide reception. A reader reporting more than one error is eligible for but one award, making wider distribution of the prizes possible.

To overcome handicap of the distance the *Era* has to travel when mailed to subscribers in various parts of the country, several contest areas have been designated, awards to go to the "firsts" from each area: Eastern States and Eastern Canada, Southern States, Central States, Intermountain, Pacific and Western Canada, and Salt Lake City (served first through city delivery).

Address a penny postcard to Editors, *Improvement Era*, 50 North Main St., Salt Lake City, Utah. Postmark will determine time of reporting. Indicate plainly the word or line in error, page on which found, and whether left, middle or right column, top or bottom. Here is fun for the family—may they heed while they read!

ADDENDUM: "MEAT AS HUMAN FOOD"

WE make grateful acknowledgement to the following publishers for having been permitted to use the authoritative references and quotations cited in the article "Meat as Human Food," by Leah D. Widtsoe, which appeared in *The Improvement Era* for January, 1943, pp. 14, 15, 54ff.:

Funk and Wagnall Co., New York, for *How to Live*, by Irving Fisher and Haven Emerson.

Houghton Mifflin Co., Boston, for *Nutrition*, by Margaret S. Chaney and Margaret Ahlborn.

McBride and Co., for *Drugs Against Men*, by Henry Smith Williams.

McCollum, E. V., and J. Ernestine Becker, authors and publishers, for *Food, Nutrition, and Health*.

Macmillan Co., New York, for *Chemistry of Food and Nutrition* and *Food and Health*, by Henry C. Sherman; *Feeding the Family*, by Mary Swartz Rose; *The Newer Knowledge of Nutrition*, by E. V. McCollum; *Nutrition and Physical Fitness*, by Jean Bogert.

Nisbet and Co., Ltd., London, for *Food and the Family*, by V. H. Mottram.

Williams and Wilkin, Baltimore, for *Nutrition*, by Walter H. Eddy.

Boise, Idaho

THE IMPROVEMENT ERA is indispensable in our home. I sold a lot of them last season and know that many homes will have benefited greatly if they read the splendid issues regularly. I sincerely hope nothing interferes with the publication of this inspirational periodical.

Sincerely yours,

Bert H. Opheikens

SLIGHT ERROR

Mrs. Jones was spending a day in bed with a severe cold, while her husband was working in the back yard, hammering nails into some boards. Presently, his neighbor came over.

Neighbor: "How is your wife!"

Jones: "Not very well."

Neighbor: "Is that her coughin'?"

Jones: "No, you fathead, it's a hen house."

CAUGHT!

Teacher: "Jones, can you tell us who built the Sphinx?"

Jones: "I—I did know, sir, but I've forgotten."

Teacher: "How unfortunate—the only man living who ever knew, and he has forgotten."

NOTHING UNUSUAL

Judge: "Now, sir, please tell the court exactly what passed between you and your wife during the quarrel."

Defendant: "A flat-iron, a rolling pin, six plates, and a teakettle."

NO WAY TO LISTEN

"But, my dear," bleated the poor little henpecked husband, "what have I done now? You've been talking for half an hour, and I haven't said a word."

"No," snapped his wife, "you haven't said anything, but you've been listening in a most aggravating manner, and I'm not going to stand for it."

NOW I LAY ME

FOR SALE—A folding bed, by a lady that shuts up and looks like a piano.

NEW YORK'S "STAKE DOOR CANTEEN"

NOW there was a party! It was kept on a strictly armed-forces theme: all four floors of the hall were plastered with literally dozens of war posters of every possible description. Pilgrim Hall was our Reception Center and the Post Exchange was in the North and South Parlors . . . the Priesthood committees manned a Navy booth, the Primary had a Coast Guard lighthouse, the Welfare and Genealogical groups used the United Nations theme . . . the Relief Society organized an OCD of their own which they called the Office of Cake Distribution, complete with Coordinators of everything under the sun, including a Crumb Coordinator . . . the SKYLINE had a post office booth and a blue velvet bulletin board with all the names of you men in the service and available addresses on it . . . and one of the crowning achievements of the evening was the Sunday School's tank. . . . Honest, it would have made the Armed Forces jealous. Out of one side they dispensed punch so good that you almost, but not quite, forgave their "tanks a million" after every purchase. In the chapel, the ward and branch Mutuals gave forth with hilarious entertainment and had everything from Westchester's unforgettable "Little Purple Pansies" to a glorified version of the quartette from "Rigoletto" rendered (meaning "to tear apart") by the Queens gang. Afterwards . . . square dancing in the gym with Nell Partridge on hand to keep things lively.

For admission, everybody brought scrap metal of some sort, mostly tin cans—and thereby hangs a tale: Well, the city is supposed to send around a truck for the collection of this scrap, but at the particular time this event took place, the mayor was having a little scrap of his own with the Federal Government on this whole collection business, the upshot of which was that the city refused to collect any more scrap. So likewise did the Department of Sanitation—they said scrap collection was out of their province. Well . . . there we were stuck with a sizable chunk of tin cans on our hands, and for a time it looked like one of those dilemmas. But do you remember Pat, the janitor? Pat, with typical Irish practicality, refused to be stumped and he figured it out that if he put out three squashed tin cans (the maximum number of cans the Sanitation Department would collect) on top of the garbage cans every single day, he would exhaust our supply sometime before September 16, 1943. . . . (From the *Skyline*, New York Stake bulletin).

ENTERTAINMENT *at its best*























1 JEAN HERSHOLT
"Dr. Christian"
Wednesday—6:30PM

2 FRED ALLEN
"Texaco Star Theatre"
Sunday—7:30PM

3 BURNS & ALLEN
Tuesday—7:00PM

4 CONRAD NAGEL
"Radio Readers' Digest"
Sunday—7:00PM

5 "COL. STOOPNAGLE'S STOOPEROOS"
Sunday—11:45AM

6 JESSICA DRAGONNETTE
"Saturday Night Serenade"
Saturday—7:45PM

7 ADVENTURES OF THE THIN MAN
Friday—6:30PM

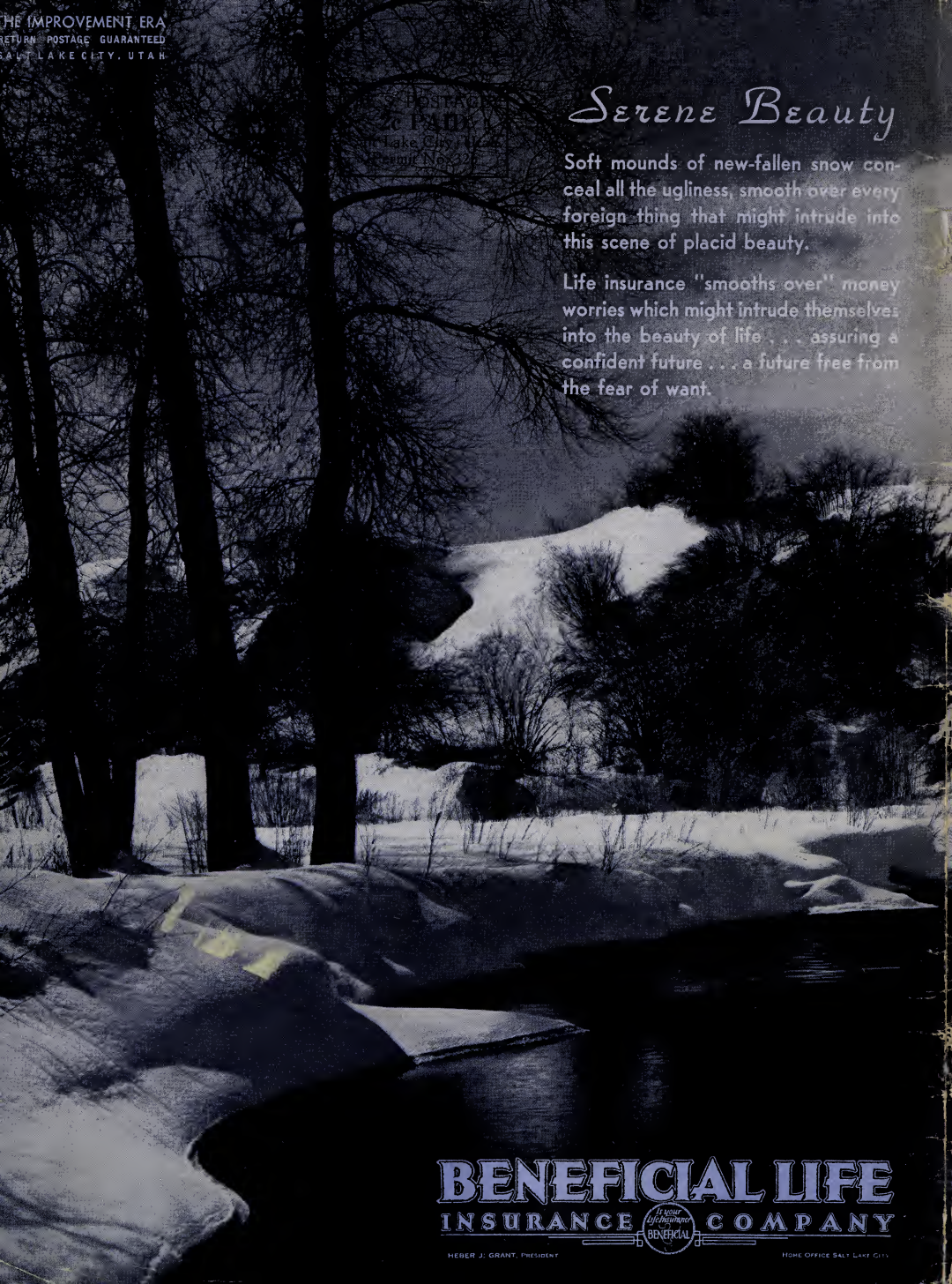
8 CECIL B. DeMILLE
"Lux Radio Theatre"
Monday—7:00PM

9 DEEMS TAYLOR
"The Family Hour"
Sunday—3:00PM

10 KATE SMITH
MTWTF—10:00AM
Friday—6:00PM

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